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THE
HEAVENLY FATHER'S TEACHING,

A PEDO-BAPTIST'S
REPLY TO IMMERSIONISTS,
SHEWING THAT
BAPTISM IS NOT IMMERSION,
AND THAT
IMMERSION IS NOT BAPTISM,
FOR THEY ARE DIRECT OPPOSITES.

BY JOHN C.

ST. JOHN, N. B.:

PRINTED FOR AND PUBLISHED BY JOHN COLLINS, COLLINSVILLE.
1875.

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I will thank any friend to show where I have been a false witness to
God and the Bible.

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HEAVENLY CREATOR'S TEACHINGS

LETTER TO THE LATTER DAY SAINTS

BY J. W. KELLOGG

CHURCH OF CHRIST, LATTER DAY SAINTS

THE FIRST BOOK

BY J. W. KELLOGG

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PREFACE.

I must say that many of my friends and others did not wish me to publish my book on Baptism; others wished to see it, thinking they would see a great amount of originality, in ideas, more than in words. One said to me,—“Now, as an honest woman, I do not wish to see your book printed.” Another said to me,—“Well, brother John, if you have any potatoes to hoe or weed, I would advise you to go home and attend to them. I have read the works of the most learned authors on the subject, and for hundreds of years it has been discussed, and they have made it no better, but worse. For my own part, I think they have used the word *baptise*, on both sides, to suffocation: and to hear the most learned men flatly contradict each other is sufficient to turn weak brains upside down. Will you still the brains?” No. (See 1 Corinthians, chap. 2.) But if God has chosen the weak things of this world to confound the great and the mighty,—(he did so in calling his poor disciples from their various avocations, breathed upon them and made them gifted and great, commissioned them to do his work, but never sent one of them to any school; he might as well have made choice of those in the highest schools in Jerusalem, and I believe they would have obeyed him if he had called them, and here we see his choice and his word are true,)—surely I may give him my ignorance to sup-
with his wisdom, and weakness to perfect his strength therein, and my darkness for him to irradiate with his sunlight, then I am as nothing and he is “all in all;” weakness and infirmities give a suitableness and an opportunity of perfecting strength therein. If the disciples had been called out of the high schools, the people might think their arguments so great that they cast the Master’s arguments in the shade, and they

would have all the glory; but the illiterate cannot rob him of that—and this is one reason why I write. The second reason is,—as I have been preaching in the wilderness of New Brunswick for the last thirty years,—but I was generally the mouth-piece there—and during that time I never heard a sermon on baptism, and others of my own sentiment never did, so for the sake of these I use my pen very imperfectly. I often go to the city, and with great pleasure I visit many very kind friends, of all classes, but all the times I was in the city, that subject was never brought forward. And the third reason is,—to let many of my loved ones among the Baptists, who have never seen the other side of the question, see it,—I do not want them to fall in the ditch with their leaders. For these three reasons I write.

I need not ever presume to give a small piece of bread to the great lexicographers, who soar aloft so high that we cannot see them,—they feed the large eagles, and other high-flyers of the feathered tribe. I go through the wilderness to feed the hens and the chickens, the robins and the blue-birds gather up the fragments that remain, that nothing may be lost. When going through the green fields I have plucked the daisies and put them in my lap, and, wandering on, I would see others of more glowing colors, and would gather them also: my attention was attracted by some nice pebbles in the brook, I then emptied my lap, and again supplied it with the little stones, etc., and matured manhood would pass me by unnoticed, and I may expect the same now. I confess sometimes I cannot gather up my scattered thoughts myself,—but I hope to spread some branches of the tree of life in the wilderness (the truthful promises), among those who are as ignorant as I am, who do not know one sentence of grammar—the majority of those who are in the wilderness are in that position. And to tell the truth I think I heard my father say he paid half-a-dollar a quarter for two quarters at the night schools, that put me through the five common rules, and my parents thought it might do a farmer very well, and so it did, and it cost a dollar. My parents, to please their children, thought they would make Presbyterian ministers of my two elder brothers, two younger than me were to be made mechanics, and I was to be the farmer. The two elder brothers were delicate, they did not get through the lectures—they died. When young they kept me as their herd, upon a beautiful hill, where the Danes, as I heard, had their forts; and to this day I would like to see the lambs leap, sport and play on the banks of a healthful soil. As a family we moved in one of the happiest spheres

any one could live in—neither poverty nor riches,—and my father had a home for all Ministers; he thought that the familiarity of the ministers with his family, bringing themselves down to the capacity of the children, was as good as their sermons.

I may say that from the cradle I was brought up a Presbyterian and a Methodist, and with respect to name, I do not belong to any church now. I differ with them a little with respect to church government, but we are one on the rock Jesus, the truth, the way. My membership in Christ's Church is to love God supremely, and my neighbour as myself. In this sense I wish all to come up and share with me this superior love, without envy or jealousy, and love all that he has made less. According to God's will and word, spirit and nature, this makes me and all churches his spiritual members—for all the names would avail but little without his nature. I go to hear all, and, like the disciples, help to drag the net to shore, and cast the dog and cat fish away, and salt and save the good for future usefulness. So, you see I cannot be charged with proselyting from any of the denominational churches, when I have none to put them in. Both heavenly and earthly fathers taught me to be the friend of every man and the enemy of none, to condescend to the low estate of the poor and the needy, the weak and the feeble, and respect all the animals he has made, in their place.

I love poetry, but I am no poet. I put in my first book "The Old Fashioned Bible," and I now insert the 23rd Psalm, owing to a circumstance that took place in the Streets of Stewartstown, Ireland. My father had a servant man who was blessed on the Sabbath at Family Prayers, he left and I heard he settled in a street they called the Castle Open. I went and seen him, and asked him did he go to meeting now? he said, very seldom, they were toil-worn all the week and lay on the sidewalks on the Sabbath to rest themselves. I talked and prayed with them, and it was impressed on my mind to go and preach to them poor people. I kept putting it off till the third week, and I said in my heart: with the blessing of the Lord I will go and preach to them poor people the Sinner's Friend. I went and got on a rock, and they gathered round me as if they had got a new play-actor to gaze at. I felt a little nervous, it being the first time I took the stand, but when I gave out the first Psalm, "The Lord's my Shepherd, I shall not want," my heart replied, I'll not want wisdom, I'll not want patience, I'll not want grace in

preparation for my day, and all at once my spirit rose like electric fire and all timidity left me. A lady in the town heard of the strange things passing, and came and heard me, the second time she said to me, if I would go and collect money I would soon get a preaching house built, and I'll give you the first subscription, ten pounds. I was rather surprised, I did not think of such a thing, but through this lady and her family the preaching house was built for the poor to worship in.

In memory of that day, I write that blessed Psalm with all my heart:

The Lord is my Shepherd, I shall not want,

He makes me down to lie,

In pastures green he leadeth me,

The quiet waters by.

My soul he doth restore again,

And me to walk, doth make,

Within the paths of righteousness,

Even for his own name's sake.

Yea, though I walk through death's dark vale,

Yet will I fear no ill,

For thou art with me, and thy rod,

And staff me comfort still.

My table thou hast furnished,

In presence of my foes,

My head with oil thou didst anoint,

And my cup overflows.

Goodness and mercy all my life

Shall surely follow me :

And in God's house, for evermore

My dwelling place shall be.

There is a piece of poetry I have never seen in print, entitled "The Scotch Lamentation." The story, as I heard it, is as follows:—Cargill, one of Scotland's worthies, had escaped his pursuers for a long time, but at last they caught him, and martyred him on the hill on which he had preached. Some time after a male and female were passing, and thought they would turn aside and visit the tomb of Cargill.

He began to lament and say,—“There is nae covenant noo, lassie;
nae preaching noo, lassie; there is nae singing of the psalm noo, lassie.”
A poet heard it, and he composed the following verses:—

There is nae covenant, noo, lassie,
There is nae covenant noo,
The solemn league and covenant, lassie,
Is a' broken through.

There is nae kindred noo, lassie,
The is nae guid Cargill,
There is nae evening preaching, lassie,
Upon the martyr's hill.

The martyr's hill's forsaken, lassie,
In summer's evening calm,
There is na gathering noo, lassie,
To sing the evening psalm.

The martyr's sound asleep, lassie,
Beneath the warrior's kirk;
The martyrs they shall rise, lassie,
Abune the waving fern.

As the wise man said, “buy the truth and sell it not,” so every
family should have one of them.

THE AUTHOR.

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There is no secret, no hidden thing,
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THE HEAVENLY FATHER'S TEACHING.

THE HEAVENLY FATHER'S TEACHING is the title of this book, and I come to support his sovereign right in pleasing the babies, and also his suitable and timely free grace, freely bestowed, without one cent, or act of faith or prayer to merit it; all this he bestows freely on this dependent generation. His little ones dare not trust themselves to take one step without a hold of the parent's hand; this is his hand—"I'll never leave you or forsake you." Peter says, (1st Peter, 1: 3, 23,) he begets (he gives repentance) and brings to the birth and gives power to bring forth,—the effect is nearly the same,—and our Lord uses the human as a figure to represent the spiritual (John 1: 13), that is, not "born of the will of the flesh, nor of the will of man, but of God." And when brought forth how near a resemblance: (1) the new breath is breathed in the kingdom that was never breathed before, (2) and a voice is heard that never was heard before—the new tongue, the new language their hearts never uttered before—"glory to God in the highest," and (3) the great giver of both gives water in both cases, provided and allowed by the giver to be used freely without being afraid of any forbidding, and (4) their garments are purchased, made up and put on, without money and without price; (5) when a babe is unable to take a spoon in its hand and feed itself, parental eyes and hands and spoon are ready, and, unconsciously to itself, it is fed and cared for,—and the heavenly Father says, "eat and drink abundantly, oh beloved little one;" and (6) when the baby is going around the door, if a stranger approaches, it regards him with suspicion, and looks and sees the parent's arms, and by faith, without doubt or fear, throws itself into the parent's arms,—its education is not letters and words, but fact and experience; to encourage the weak ones, he says he will carry the lambs in his bosom,—and since the sheep and the lambs mix together, let them still keep near the shepherd's side, and know not the voice of a stranger.

I will tell you a little of my experience, and how I escaped, owing to the shepherd's care. Having the evidence of the children's spiritual birth, they truly can say—

Am I not of birth divine,
Born to rise, and soar, and shine ?
Yes, eternity is mine,
And I'm an heir of God !

I will now state how I became acquainted with my Baptist friends in New Brunswick. When I landed I got acquainted with Mr. Samuel Robinson, whose family I was acquainted with at home,—whom I still revere with due respect : I heard of Mr. Robinson coming out to baptize in the Willow Grove Settlement, and I thought I would go and see how the pupils of this new religion acted. It was new to me, for I had never seen any one immersed. (I did hear Dr. Carson preach, once ; he was called a "Dipper" in the old country sixty years ago. I heard he had a congregation in Tubermore, in county Derry ; I went to hear him, and was much pleased with his preaching ; he was the only immersionist I ever heard of in Ireland.) I proceeded to the place where Mr. Robinson was baptizing, and he invited brother Collins across the river beside himself. I accepted his kind invitation, and walked on a log that was across the river, but my foot slipped, and I went down into the water. I thought I would remain in my position in the water, and watch every step about to be taken. I stood and heard Mr. Robinson exhort—and that was not baptism ; and heard him sing,—and that was not baptism ; and I heard him pray,—and that was not baptism ; and they both went down into the water,—and yet not baptized ; then he took the candidate and applied him to the water, and raised him up again, and that distinct act he called baptism ; and now he is baptized—and he is not out of the water. Here I had seen—going down into the water was the first act, and applying to the water the second act, and coming up out of the water the third act. Here we see that going down and coming up is not baptism at all, and I prove it by myself,—for I went down into the water and came up out of the water, and if down and up out of the water makes a Baptist, I am a Baptist, so I cannot but admit their claims on me. But when I heard the words used in the act of baptism upon the profession of their faith—plunge, dip, and immerse,—on the moment I thought they were not the words John used in the act of baptism. John's baptism was with water, applied to the subject ; and here I had two acts directly opposite to each other, and I believed John's mode was

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right, and my respected friend's, Mr. Robinson's wrong. Again, coming home some of my Baptist friends said to me, "You would not compare baby baptism to that." I replied, "It is a disputed point, and I am not fit to discuss it,—the ceremony is all new to me." Some persons wished Mr. Robinson and I to review it; but I did not wish to review the subject, and sometimes we would rub very close in the harbour, and I got many a hint to preach on baptism, but I passed it all by good naturedly. At intervals I considered all that I had heard, and tried it by the Godhead statutes, asking the sunlight upon it all, and putting it off for nearly three years. There was a revival among the Baptists, and they began to annoy several of my neighbours; one woman told me she could not sleep half the night, for they told her sprinkling was no mode of baptism,—that we were deceived, that immersion was the true mode, and that there was no other way right but to be immersed. I told them that I differed with them, and denied immersion to be an act of baptism. Some said to me: "The Baptists wanted you to preach on it, and now we want to hear your views of sprinkling on the other side, that we may be capable of judging both sides; for we never heard sprinkling preached on in all our lives" (and I must say, neither did I). It seemed to me that we practised a mode we were afraid or ashamed to advocate in open day, and I resolved, with Divine help, to take my Bible and marginal references, and the Concordance, and give the subject serious consideration. A Baptist friend informed me that sprinkling was spoken of in the old Testament but not in the new Testament. I never gave it any thought, but believed he spoke the truth. When I got my Concordance I found in Hebrews three or four passages where sprinkling was recorded; and Moses kept the Passover and the sprinkling of blood. I saw that this man and myself were building on the "think so and say so" of man (what sand banks). I then studied the two disputed points,—first, the lawful and scriptural mode of baptism with water applied to the subject; the second, believers and their children. I sent the minister a message, informing him that some of his pupils wanted me to preach on baptism, and others, of my own sentiments, wished me to do so, and requested him to allow me the use of his meeting house—(for I never wish to say anything behind a man's back that I wouldn't say to his face, and let it bear the investigation of open day). The congregation voted me the use of their house. I went for the first time to witness for my Lord's mode—with the Holy Ghost; and John's mode—with water applied to the subject. As I was expounding my views, and using words pretty

sharp, one person wished me to be put down, but the minister acted the part of a gentleman and a christian, and said: "We voted him the use of the house, and no one shall put him down, but I will reply to him." I thanked him, and proceeded with my discourse. All the reply he made was about the jailor. He said Lydia's house was near the jail, and the river near Lydia's, and they took them out the same hour of the night, and went down to the river and baptized them. I replied,—“Sir, that is your own construction, for Lydia's house and the river are not mentioned in the passage. The truth is, when he believed they took them out the same hour of the night, and washed his stripes, and he and all his were baptized straightway. He made no further reply. The reader will perceive how unexpectedly I was brought into the discussion.

My second discussion was under the following circumstances. There was a schoolmaster at the head of Dutch Valley, in the parish of Sussex, who was a very kind, good-natured man, and one very zealous in the cause. I heard he wanted a Presbyterian and also a Methodist to preach on the text “the last commission of Christ,” but they put it off. He heard that I was coming to the settlement, and sent messengers who informed me that if I would preach on that text he would give me the use of his schoolhouse and ten shillings. I sent him word that I would study the text, and accept the offer of his schoolhouse to preach in. I arrived at the place, and the schoolmaster informed me that his schoolhouse would not hold the half of the people, and invited me to preach in their meeting house. I consented, and found in the congregation two ministers and two or three elders, and the chief minister to take notes. All right. I laid down my bible, and the schoolmaster took it up and looked at it. I asked him if it would do, he said, yes. Then he takes out his own and reads me out my text: Mark 16: 15, 16. “And he said unto them: Go ye into all the world and preach the Gospel to every creature. 16, He that believeth and is baptised shall be saved, but he that believeth not shall be damned. Recollect, said he, it is not he that believeth is to be saved, (but he that is baptized shall be saved.) I said grace and faith is inferior to your water,—so I must infer your water-god saves you. Then he gave me a second text—“Can any man forbid water that these should not be baptized,” Act. 10: 47. Again, he gave me a third text, Peter 3: 20, 21—“The like figure whereunto baptism doth now save us,” &c. I said, Sir, you seem to give me an over-charge to-day, for you gave me only one text to study, and now you give me two more in addition; but if I prove the last two in harmony with the first, will

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that do you? and he said yes. Again, he said I want you to prove from that bible that an ignorant, unconscious baby is a fit subject of baptism. Again, he said I want you to prove from that bible where a baby was ever sprinkled in baptism. I said, I hope to prove from that bible that an ignorant, insensible, unconscious baby is a subject of baptism with God, but not with you, therefore God and you are two opposites. And I hope to prove from that bible where a baby was sprinkled in baptism, and you will never have to inquire about that again. And I am going to prove from that bible that your immersion is not baptism at all, but an act of God's displeasure on his enemies. He said no man ever did nor ever can, and we have you now. I said, now as you have got me, keep me and take good care of me. I then read out my text: "Go into all the world," &c. I then introduced it by saying, now, gentlemen, if we get the first baptism, and the first baptizer, and the first candidate, and the first mode, will we not have the true foundation? They agreed. The Apostle quotes it from the old Testament—"And they were all baptized with Moses in the cloud and in the sea." Here we have (1st) God the baptizer, (2d) men, (3d) women, and (4th) children, the subjects of baptism, and (5th) the mode. The cloud that rose up from before them and passed over them, and went behind them, and kept the Egyptians from touching them by day, and fire by night, as God their baptizer seen they required them. The psalmist says, having reference to this place, and the clouds poured out water, and the children were sprinkled from the clouds, as well as fathers and mothers, and God equally accepted them in the ordinance (but you would not). Here God sprinkled babies in his first baptism, (for Moses did not lift the cloud, it was God.) Now I am going to prove your immersion is not baptism at all, and God the immersionist allows the sea to close in over the Egyptians,—your mode completely,—an act of God's displeasure on these his enemies—and God saved the families of Israel by dry land baptism—and his enemies lost their lives by immersion. Again, God equally accepted Isaac, the baby, as his father, the first adult believer—and being circumcised became an heir of Canaan, and Isaac, when circumcised was as true an heir of Canaan as his father; you may despise and reject them a thousand times, but it goes for nought. God honors them with the covenant right, and God accepts him a true heir to the inheritance, and he knows nothing about it. If some of our Baptist friends had been there, they would surely have shown God his error and mistake, and have had them sent back to Egypt, for they must believe as their adult fathers before they could be heirs, or share in the covenant (and this is your su-

premacy, and so ye say all). And the chief minister said to me, Why are women not circumcised? It surprised me, and I thought he wanted to trap me, as some in olden times attempted to trap my master in his words. I said my Lord never mentioned the female sex, and I have no right . but he was very good to our females, and many of them were good to him, and indeed I would not find fault with him for laying the sacrifice on the male sex, and freeing our females. And I now refer you to God to settle it. As I was about to dismiss the subject, it seemed as if the answer was sent to me, without thinking or expecting it; and I said, Sir, I have the answer. You recollect the woman Jesus healed on the sabbath day, for which the lawyers arraigned him at the bar, and charged him with the crime of breaking the sabbath? Our Saviour defended himself by saying—Do ye not loose your ox and your ass from the stall and lead them to watering on the sabbath day, and should not that woman, being a daughter of Abraham, be loosed from that bond on the sabbath day? She was the lawful, legitimate offspring of the circumcised male, through whom God freed the females. Would you deny his sovereign right in freeing them, sir? He got his coat on his arm, and moved away. "Stop, sir," said I, "do not go away until we finish it," but he went on, and made no further reply. The kind-hearted, friendly schoolmaster said to me,—“Well, Mr. Collins, I am sorry I gave you the challenge; will you promise you will never take up a challenge again, and I will promise I will never give you one again? “No,” said I, “challenge me to-day, and I will take you up to-morrow.” Some were offended, and others said they would lodge and feed me, and believed me to be an honest man; and I do confess I have many kind friends who are Baptists, whom I revere with due respect.

At another period I was at White's Mountain, where Mr. Prince was stationed, and under whose ministrations some were converted, and our Baptist friends came to get them baptized right, as sprinkling was no baptism. As the world is my parish, and being upon an excursion some distance from the place where they were holding their meetings, I met with some of my friends and they began to tell me about the Baptists getting the converts, and that Mr. Prince was a fine, agreeable sort of a man, and could not think of contending. They said if I could defend sprinkling they would be glad of it, for the Baptists told them they could not defend it; they had never heard sprinkling preached on, but heard the other side almost every meeting. So I went, and sure enough, three Baptist ministers were on the ground. I was introduced to them, and they seemed to be quite pleased to get me to preach for them that evening.

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I told them what I came to do,—that some of our people had never heard a sermon on baptism by sprinkling, but as this is your meeting, hold it, and publish for me to-morrow evening and also the following evening, for the two sermons. They insisted on me preaching that evening, and I did so. The three ministers listened but made no reply. The following evening only one minister attended, and he did not make objection to anything said, but there was a Mr. Spicer who asked permission to speak, which was granted. Said he, “You all know me to be a Calvinist Baptist, and that my wife and I were baptized by immersion, and I believed there was no true mode of baptism but by immersion, never until this day, and I confess my opinion is shaken to-day; I am determined to search the Scriptures, and when I am satisfied I will show my decision.” I subsequently heard that he had three of his children baptized (sprinkled) by Mr. Prince. I cannot find fault with many of my kind-hearted Baptist friends who have fallen under the influence of these one-sided teachers, who teach to make disciples to themselves and their party,—these are to blame, not the simple-hearted ones. Now these ministers, when they saw they could not support their system, should have acknowledged and given up, like Mr. Spicer; but they still go on, where there is no one to contradict them. Oh, what an awful woe against them that give the trumpet an uncertain sound. Now, to tell you the truth, I do want to whip these teachers with my Master's small cords, that they may never again be guilty. Solomon says, an open rebuke is better than sacred salve. I heard that one minister said that sprinkling came from the low pit, another said it came from popery, and a third called it “abominable sprinkling.” Are these true trumpet sounds? I answer, No! It came from above, and it never came from popery,—for HE was a Jew and not a gentile,—and he told the woman of Samaria that salvation was of the Jews. And his blood is not abominable sprinkling blood, and, as a proof, God has accepted the precious blood of Jesus Christ, as a lamb without spot; and (1 Peter, 1:2) “unto obedience and the sprinkling of the blood of Jesus Christ;” and no doubt Peter saw it sprinkled from his head, his hands, his side, and to tell Peter he was a false witness would be cruel. I would adopt the apostle's saying,—“Why are ye offended with me because I tell you the truth.”

I have visited Middleland settlement, among the Freewill Baptists, and was very much at home with them. I felt such kindred spirit that I took the sacrament with them, and I could almost wish to be their minister. Some advised me to join them, but no, I would rather go into the poor house without a

shoe on my foot or coat on my back, with a clear conscience, than to join immersionists. No, I would not take Queen Victoria's throne and be immersed or immerse any one. From the first day I saw immersion performed, I believed it to be opposed to the Godhead's mode,—and John a true witness, with water, and with the Holy Ghost, and there is no other that God will accept of in its place; he would never allow John to change the commission and the mode given him, and I believe he will not allow the best man in the world to alter it,—and if he does, God will never accept of the amendment. Therefore, I would not take the whole world and deny my Heavenly Father's teaching. Under his yoke of humility, his divine nature, he teaches me that God is truth, and the opposite is lies and deception. For example, let us go to the foundation—that is God (I cannot be mistaken here)—and Truth said to our first parents “the day thou eatest thereof thou shalt surely die.” Well, these are words—the sounding brass and tinkling cymbal—facts, acts and deeds are the chief proofs. Truth says, “thou shalt surely die.” We ask—what is death? It is a separation from life—from the same truth-speaker. First, he says,—your sins have separated you from your God,—and they felt it after they eat the fruit; they lost their fellowship with their life-giving God in the garden. Second, they felt its terror,—dread and dismay filled their breasts and swelled their bosoms,—this proves the third fact, that is,—he walks no more with God; and the fourth is,—they wanted to stay in the dark, and hid behind the trees in the garden: and sin then, and since, and now, produces the same effect, death, which proves God's word true. Surely you will still allow me the honor and pleasure of receiving all spiritual, truthful knowledge from this divine teacher, who is meek and holy.

Now let us take a glance at the opposite teacher, the serpent that betrayed Eve. He comes to teach and explain God's word, and directly tells her, “thou shalt not surely die.” If she had said, “I do not believe thy teaching, I'll rest here, I'll never be moved,” she never would have fallen. We see here there is no sin in temptation. The serpent could not make her sin; God permits the serpent to tempt but not to force any one to sin. It is said, “hitherto shalt thou go and no farther, and here shall thy proud waves be stayed.” “God is his own interpreter, and he can make it plain.” Hear him,—his word says, “Lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death.” Here the tempter presented to her, first, lust of the eye,—the fruit was beautiful to look at; second, the flesh lust, it was pleasant to the taste; third, to get so

clear conscience, take Queen Victoria. From the one. From the believed it to be true witness, with no other that God v John to change I believe he will—and if he does, therefore, I would y Father's teach- nature, he teaches s and deception. is God (I cannot st parents "the" Well, these mbal—facts, acts thou shalt surely tion from life—your sins have after they eat the e-giving God in ead and dismay —this proves the God; and the d hid behind the d now, produces rd true. Surely of receiving all e teacher, who is

ther, the serpent d explain God's surely die." If ; I'll rest here, n. We see here dd not make her to force any one no farther, and is his own inter—his word says, and sin when it mpter presented titiful to look at; ; third, to get so

much knowledge as to know good and evil (how desirable!); and fourth, the lust of being a god crowned the whole. This is satan's nature and work, to contradict God's word, spirit and nature, and way-lay, betray, lie to and deceive all the simple-hearted ones who listen, indulge and consent to him, and by their own voluntary act and deed desiring and indulging in the flesh lusts and pleasures, which will be the sure destruction of the soul. Thou art inexcusable, O man, whoever thou art, for it pleased the Father that in him should all fullness dwell, and we are all invited to come and find grace to help us in every time of need. And O, thou miser, there is not one cent to pay for it—does this not suit thee—and thou art inexcusable.

Again, see his opposition to Christ, and God permitted him to tempt himself, and he taketh him up into an exceeding high mountain. Satan commences his lying, (for he had not the kingdom to give nor the glory to transfer,) and he wanted Jesus to cast himself down, for he would give his Angels charge concerning him, (and that was true,) for they ministered unto him, but not at that time to please satan; but satan quotes scripture, and if possible, makes a counterfeit and misapplies scripture,—he did not care so he could overthrow the scripture of God,—and he takes the advantage when he was hungry, and wanted him to do a miracle to please satan—to make stones bread. Here we see Jesus never gave way, he never conceded to the tempter, therefore he never could bring forth his progeny. Christ has gained the victory. "Satan would do the same now.

There was a family in Ireland whose provisions were out. Their next neighbor had plenty. The father and his son went at night and filled two bags of potatoes from his neighbor's pit. Before putting them on his back he looked cautiously around him. His son said, "Father, there is one place you did not look yet." "Where is that?" "You did not look above!" "True, my son," and the father put the potatoes in the pit again. Next morning he went to the man and told him all about it. The man gave him great credit for resisting the devil, gave him a supply, and told him he should not want. Again Christ gains the victory. See these two opposites,—satan in the dark, and Christ in the meridian day. We see in both these temptations there is no sin in being tempted—the sin is in giving away to the tempter. Oh, think of satan's bold hardihood—when he could not get supremacy over God, he would feed others with the tree of knowledge, to make them gods to reign supreme over God's heritage, and alter and make amendments according to their superior judgment; to supplant Christ's humility,

and put satan's pride in its place. Yes, he would plead for the flesh's respectable appearance, decency and order. We know these flesh-lovers by their father's breath they breathe. His nature would tell on them. Never mention Christ, but cover him in the dark who accepted the sackcloth, the off-roots of the Ninevites' repentance,—for it would not do to set him supreme in this age of superior knowledge.

As I am sowing broadcast, I will give you a specimen of some of these recent explainers of God's word. When they were talking of the derivation and meaning of words, they asserted the words *in* and *with* meant the same thing, quoting the scripture—"and they were all baptized with Moses in the cloud and in the sea,"—and this would take the spray from the cloud, passing over them for baptism, and in the sea. They would accept that as immersion, and they would accept both as baptism. I thought it over, and it being new, I did not like to commit myself, but by and by I heard some of the same sentiments indorsed, and I heard that some of the most learned of the Church of England and Methodists, and some of the Presbyterians, do acknowledge that immersion is an ordinance of God, and is baptism. Now, if I believe these learned divines, and concede to them, they would be my God, and I would argue they were the true statute, and rest there and be one with them; but not believing them, I must look out for another, and I go to the God of the bible and I ask his spirit, its own interpreter, to make it plain, and having what I never acquired: capacity, reason and a grain of common sense,—and the exercise of those upon divine truth belongs to me. I said to myself, are two opposites one? No. Light and darkness one? No. Is heaven and earth one? No. Is Christ and Belial one? No. Again, applying the water to the subject, and the opposite applying the subject to the water, are these two one? No. And believing in John being a true witness with water and with the Holy Ghost, I could not trust doctors nor professors. I ask,—What is the meaning of the words before Christ ever came? And here we find Moses stretched the rod over the sea. Now for the sake of contrast, the rod was not placed under the sea. Again, Moses smote the rock with the rod; the opposite would be the rock smote the rod. We will see what was the meaning of the word "*with*" in the New Testament, Paul says "*thrice I was beaten with rods*;" the opposite would be,—Paul beat the rods. Again, the word says, "*Stephen was beaten with the stones*;" the opposite is, Stephen beat the stones. Why, no man would believe Stephen beat the stones, and I would ask these learned doctors of all the schools they have ever heard of, and all the schools

would plead for and order. We have ever been in, did they ever know the children to be taught to spell *with* and then pronounce it *in*; and in conclusion I would ask any man of common sense, is not its meaning now as it ever was,—with, to apply to?—and parents should know it for their knowledge of practice,—I'll switch you with the rod; and children cannot forget when they remember the effects of its application; and the man that transubstantiates *with* into *in* I must acknowledge him to be another pope supreme.

specimen of some. When they were Again, as I was at a friend's house, I happened to see a communication in the *Christian Visitor*, dated January 28, 1869, in the cloud and as follows:—

from the cloud, "MR. EDITOR—Here are a few nuts for Pedobaptists to crack:

both as baptism. "SHARPLY PUT.—Rev. J. W. T. Boothe, in his sermon on 'Gospel Order,' makes the following sharp points with our Pedobaptist friends:

like to commit e sentiments in- "Pedobaptists believe that either sprinkling, pouring or d of the Church immersion, is valid baptism; that Christ commanded any one byterians, do ac- of the three distinct acts, leaving it optional with the candidate od, and is bap- to select. That is, if the candidate preferred sprinkling, Christ and concede to commanded sprinkling; if pouring, Christ enjoined pouring; ue they were the immersion, then Christ appointed immersion.

I go to the God "Who will refer us to the proof texts in favor of a theory so reter, to make it radically at variance with the plain teachings of the word of dity, reason and God.

nose upon divine "There is 'one baptism,' and that baptism is the one that posites one? No. the Baptist, John, administered to Jesus. Reader, have you eearth one? No. obeyed?"

the water to the "Some talk of *modes* of baptism. As well talk of *modes* o the water, are of repentance. There is one repentance which is satisfactory g a true witness to God, namely, scriptural repentance. And so it is with trust doctors nor baptism.'

he words before "THE BAPTIST CENTENARY.—Rev. Amory Gale, our general retched the rod missionary of Minnesota, was asked by a Methodist minister ut, the rod was how long it would be before the Baptists would celebrate their e the rock with centenary, as the Methodists have recently done. Mr. Gale re- e the rod. We plied that the Baptist centenary would occur in about 32 years, ith" in the New and that it will be our *nineteenth* centenary celebration.

with rods," the "NOTE. All Home missionaries should, like Bro. Gale, carry gain, the word their wits with them, and give Bible answers, as above. It was the opposite is, a Baptist minister who Baptized Jesus Christ, as *everybody* dld believe Ste- knows!

learned doctors "THE FIRST BAPTIST—THE NAME.—Baptists have seldom if all the schools

ever, been permitted to name themselves. The first Baptist did not so name himself. He was not so named by his parents. The prophets who foretold his coming did not say that he should be known as a Baptist. The angel who appeared to his parents intimating nothing of the kind. Jehovah who 'sent him' to preach and to baptize gave him his mission and his baptism, but not the name. The name was given to him by the people who heard him preach and saw him baptize.

"Had he sprinkled his converts, they would not have called him a Baptist."

"The common people knew, and they always have known, that those who sprinkle do not baptize, according to the Scriptures, and that those who are sprinkled are not baptized. Hence, from the days of John the Baptist till now, no one who has been sprinkled his converts has been called a Baptist. When that people had all come to know and to speak of John as 'the Baptist,' then, and not until then, did Jesus and the Evangelists speak of him as 'John the Baptist.' They were not particular as to the name so long as the faith and the practice were right."

"There has never been a time when a remnant of true people have not remained in the faith, who have not bowed their knee to the *Baal of Infant Baptism*. And never was their number greater than at the present time. In Church History, they are little known, as their enemies have often burned and destroyed their records."

"But they are not 'without beginning of days.' They have a Scripture record in which they antedate all existing church organizations, the Roman Catholic included, and they should be preferred before all 'for they were before them.'"

"REMEMBER IT EVER.—That restricted communion—that the communion of disciples who have obeyed Jesus in baptism and in life—is only another name for fidelity to Christ."

"W. S. McK."

Again, there is a Baptist friend of mine in the City of St. John who offered me three hundred dollars if I would produce baptism to be sprinkling, pouring or affusion. Again, I have heard of one of the Baptist ministers of the City of St. John offering one hundred dollars to any one who would prove baptism to be the application of water to the subject."

I now intend to reply to the above. As every man has a different complexion of mind and understanding, as our bodies and persons vary; and as it would not be right to take English subjects and judge them by French laws, it would be equally wrong to judge French subjects by English laws, and it would be

The first Baptism worse still to bring Englishmen to bow down to a mob of
 med by his parables, with their "think so" and "say so" conjectures and in-
 say that he shames to guide them; therefore, I think it would be right for
 eared to his parables Christians to be brought to the law and testimony of Christ.
 who 'sent him' hear of another god of this world, and his character is that
 and his baptism blinds the minds of the people; he is called a prince of the
 him by the power of the air, and he rules in the hearts of the children of
 disobedience. The Prince of Peace is directly opposite; they
 d not have calm have their subjects. The upper Prince tells his opponent
 at he is a liar and a murderer, and tells his children that are
 ways have knowing their father's work that he will require the blood of
Eding to the Serpentine Abel, and the blood of Zacharias, who perished be-
 t baptized. Hence the temple and altar, at the hands of this generation.
 , no one who the opposite tells Him he was a glutton and a wine-bibber, and
 ptist. When that he cast out devils by Belzebub the prince of the devils;
 John as 'the they want Him to give some credit to their father for assisting
 d the Evangelism to cast them out,—but this is clamor and not truth,—by
 were not particularly means (clamour and lies) they murdered Him.
 practice were right I recollect being a juror in a case of life or death, and the
 remnant of judge in giving his charge to us said,—“Gentlemen of the
 ve not bowed jury, recollect the law, the statute is before you, and the
 and never was witnesses and the manner in which they have given their evi-
 Church Histence, and when they contradict themselves, and you feel sat-
 often burned and they are biased in favour of a party, you must dismiss
 such evidence as unworthy of belief; and when you meet with
 lays.’ They have impartial and consistent witnesses, whose evidence agrees,
 isting church your conscience is clear in giving a true verdict.” As these my
 l they should friends call for proof-texts, scripture testimony, bible answers,
 &c., and as there is no other statute we are to be judged by,—
 munion—that for it is completed, and requires neither addition or diminution,
 Jesus in baptis—I presume that you and I as Christians will acknowledge no
 o Christ. statutes but Christ's, and all other gods and goddesses and their
 W. S. McK.” evidence of conjecture and inference we dismiss as unworthy of
 belief, and all evidence consistent with God's Word, God's
 n the City of Spirit and God's Nature, we will agree that by these three evi-
 f I would prodences of the Godhead we will establish all truth,—and the
 Again, I late opposite must be a lie. As we are agreed about evidence in
 ity of St. Joh finding out truth and lies, we here accept of all the prophets
 ould prove ba only as witnesses—true or false,—and all the apostles only as
 ct. witnesses; and all the holy men, saints and fathers that ever
 ery man has h did live, or now live or ever may live to latest posterity, can
 g, as our bodie never get higher than a faithful witness and servant of God;
 to take English yes, and angels in heaven, who attend his bidding are our fel-
 ould be equal low servants,—for angels attended Cornelius, and bid him send
 s, and it woul for Peter, and when Peter came Cornelius wanted to worship

him, but Peter would not receive it and rob God of his honor,—year he was not a god, he was a man,—Acts 10:25,26; again, (Revelation 22: 8, 9,) when John fell at the feet of the angel, the angel rebuked him, taught John better, and said, “See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” Peter on earth and John’s fellow servant from heaven would not receive it, they knew better than to create God’s wrath and displeasure and be cast out of his presence. I am sure Peter would never wish to be worshipped again; and Peter’s successors should never allow themselves to be worshipped. And as we have heavenly and earthly witnesses—“Thou shalt have no other gods before me,” so I quote two verses of a hymn:

Lord, I believe thou hast prepared—
Unworthy though I be—
For me a blood-bought free reward,
A golden harp for me;

’Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father’s ears
No other name but Thine.

And now, let us—as the Father has assigned all judgment to the Son, and as his name is above every other name, and every tongue confesses to his knowledge and glorious majesty,—let us have a judgment-day before the final one. Come and let us place Christ on his throne according to St. Matthew 25:31–33—“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left.” And now, my Lord, I appeal to thee on thy seat on the throne.

To save us lengthy discussions let us confine ourselves to the two generations—the righteous and unrighteous, the sheep and the goats. (1st) “Mr. Editor—here are a few nuts for pedo-baptists to crack:—‘*Sharply put.*—Rev. J. W. T. Boothe in his sermon on gospel order makes the following sharp points with our pedo-baptist friends.’” (I quote his statements in full on a previous page, to which I refer the reader.) As I intend to take up the disputed points, I would first propose a few comments on that old proverb, “Once a man and twice a child.” When I was a baby I had to depend on parental strength, and when a man I was independent; I am now in my seventy-sixth

God of his honor, year, and I feel like Jacob, I want a staff to support my babyish
 5,26; again, (Rebelleness. And, sir, I thought you were about to make the
 e angel, the angel young babes' jaws to ache in cracking the nuts, and the old
 it not, for I am the babes' grinders, too, and, sir, I would not attempt it at all. But
 phets, and of them long ago, when I got a hard nut to crack, I would go to
 p God." Peter my father and he would crack it for me,—and now I go to my
 would not receive heavenly Father, who perfects strength in weakness, and makes
 th and displeasure grace sufficient for me. I perceive that this gospel-ordered
 Peter would never sermon is for pecto-baptists, to prove pouring or sprinkling is
 successors should valid baptism; he says "they who sprinkle do not baptize
 And as we have according to scripture." To the scriptures I repair, and let the
 have no other god judge of the quick and dead witness to it. See Jeremiah 23:
 : v.25, "I have heard what the prophets said, that prophesy lies
 in my name, saying, I have dreamed." (v. 26) "How long shall
 this be in the heart of the prophets that prophecy lies? yea,
 they are prophets of the deceit of their own hearts." (v. 29)
 "Is not my word like as a fire? saith the Lord; and like a
 hammer that breaketh the rock in pieces." (And I believe he
 will never trouble my old teeth to crack one of them, I will
 leave all of them for my Father's fire and hammer.) (v. 30)
 "Therefore, behold, I am against the prophets, saith the Lord,
 that steal my words every one from his neighbour." (v. 31)
 Behold, I am against the prophets, saith the Lord, that use
 their tongues, and say, He saith." (And to the present day
 how many want to pass their sayings for Christ's.) (v. 32) "Be-
 Come and let us hold, I am against them that prophesy false dreams, saith the
 thew 25:31-33—Lord, and do tell them, and cause my people to err by their
 lory, and all the lies, and by their lightness; yet I sent them not, nor com-
 the throne of his manded them; therefore they shall not profit this people at all,
 tions: and he shall saith the Lord."

Now, to return to the three modes,—sprinkling, pouring and
 immersion,—it appears that for hundreds of years this is in
 dispute, and in dispute still, and the minister has not found it
 out, and the candidate teaches the minister, and the minister
 obeys his superior teacher. God's people must be in the dark,
 otherwise God has never revealed it, and there is some ground
 for Mr. Booth's observation. I would wish to remind you of
 your mistake,—you have said there is one baptism, and that
 baptism is the one which John administered to Jesus. Sir,
 John, who baptised Jesus, says there is two. Now, my Lord,
 thou hast said there are two, thy opponent says one. We leave
 him at thy bar. If they are true, there is no need for Christ, for
 they must have supreme power to make death-stricken material
 operate upon immaterial, and give life for the land of the pure
 and holy. I leave him with thee to give him his sentence with the

sheep or the goats. Now, I believe there is no mode of baptism according to the divine statue, but with the water and with the Holy Ghost, (applied to the subject, the medium of conveying his blessings,) and I also believe in God that he is the author of immersion, (not John,) and that it is the act of his displeasure upon his enemies. Now these are assertions of mine, very like your own, without a proof, and as the contents above require four replys: First, pouring,—second, immersion,—third, the baal of infant baptism,—fourth their old original church. First, let us go to the first baptism ever recorded in the book of God, and Paul quotes from the Old Testament, “and they were all baptized with Moses in the cloud and in the sea.” Exodus 14: v. 19, “and the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.” First I observe God is the foundation of baptism and the baptizer, and he establishes the mode forever, that is the angel and the pillar of cloud went before them, and God caused the cloud to rise from before their face, and it stood behind them. Here we see the cloud was the operator, and passed from before their faces and stood behind them. Now, my Lord, can any one believe that men, women and children were above the cloud, and were applied to it (I think I hear Moses and hundreds of Israel cry out no! no! no! we were baptized on dry land.) Here are two facts,—first they were never above the cloud; the second is, that they were baptized on dry land, which proves it is baptism and not immersion, and I do defy all the immersionists in the whole world to prove they ever immersed a man on dry land; and thirdly, the candidates,—men, women and children, the whole families, households of Israel. Now, sir, here is God’s proof text—the fire and the hammer,—that is, and they were all baptized with Moses in the cloud and in the sea, and the children equally accepted with God as their believing parent (but not with you, the opposite); and here again your nut-shell boast that there is a remnant of their first or second Church that never bowed the knee to the baal of infant baptism. Now sir, you have entered into contact with God’s sovereignty, and hear my father’s hammer, “who art thou that repliest against God, can the thing formed say to him,—why hast thou formed me thus.” I hope, sir, you will acknowledge my father has broke your nuts, and I hope you see it is stagnated and foul pharisaical beast, not a kernal of truth in it at all. Hear my father’s fiery words, “the God of this world blinds the minds,” so then this god and his party denies the God of Heaven for his baptizing ignorant, insensible, unconscious babies. So this

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being the foundation of God that standeth sure,—now my Lord we leave him with thee for his sentence; I am only a witness and cannot make one hair white or black.

I now come to prove the foundation of sprinkling as my Father has taught me. See Isaiah 52:15,—“So shall he sprinkle many nations.” (Proof text.) Again, Isaiah 53, he is still the subject of the prophet's theme, as wounded and bruised, stricken, smitten and afflicted; and here the prophet tells it as true upon the goatish generation, virtually and actually done when they blindfolded him, and struck him and smote him, and in their boasted wisdom and nut-shell puffs, asked him to prophecy who smote him. (We may infer he did not know anything about it, but the sapient and wise knew all about it.) Isaiah tells of his suffering, and, in the fulfilment Christ calls it a baptism,—when the ploughers should make long furrows there (the mode applied to); see v. 7, “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,” (proof text,) and this was fulfilled when he answered Herod never a word. I now bear witness that the Father then appointed his Son to the office of a sprinkler of nations. The Holy Spirit inspired Isaiah to reveal to us that Jesus' office was to be a sprinkler of nations. Isaiah, did you prophecy this of yourself? “No! no!” I think I hear him say, “I cannot deliver one word, or alter one sentence, without being commissioned (I am thy fellow-servant and of the prophets, I cannot alter one jot or tittle), nor no prophet, nor no apostle,”—and of course no inferior from that day to this—and if he did he must bear the penalty of God's woes unto the Scribes and Pharisees. Hear the Son's response to the Father,—“Lo! I come in the volume of the book, as it is written of me, to do thy will, O God.” (Proof text.) We here see the essence and substance,—the Godhead agreed that sprinkling is the foundation and medium of conveying his blessing to his people,—and the prophet bears witness to the truth of the Godhead. (Proof text,) “There is no foundation to be laid, but that which is laid in Jesus Christ.” Now to return to Isaiah 53:7, where He was led as a sheep and a lamb to the slaughter. This was the scripture that the eunuch was reading,—where God's Spirit bid Philip to join himself to the chariot; and the eunuch asked Philip if it was himself or some other one the prophet was speaking of; and Philip opened his mouth and began at the same scripture, and preached unto him Jesus. Here we see how Philip understood Isaiah and the sprinkling, and Jesus as a sheep and a lamb. And after hundreds of years, when he reached our shores, John called every

eye to him, saying, "Behold the Lamb of God that taketh away the sins of the world." To be short, this very Lamb was lead and slaughtered on calvary's cross, he rose, went up to heaven, and now he is the same, and now and forever receiving the praises as God and the Lamb. And you see that this sprinkling Jesus, after all that he has passed through, is unchangeable and distills his dew upon mount Hermon, and another shower of love on Sion's hill, and one breeze of the heavenly air after another to fill the upper chamber. And this is the Godhead's mode in shedding the love of God in our hearts by the Holy Ghost given unto us,—see Acts 8:32 (and the margin refers to Isaiah); and in that verse He is the sheep and the lamb for the slaughter. (36v.) "And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized?" (37 v.) "And Philip said, If thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God." (38 v.) "And he commanded the chariot to stand still," (but we know it was the horse, and it is little matter about miswording it, the fact is they both stood still,) "and they went down both into the water, both Philip and the eunuch, and he baptized them," and never mentions the mode at all. Now, take this scripture apart from having any connection with the word of God, and hear the one say he baptized him by sprinkling, another may say he baptized him by immersion, and both parties are building on "think so" and "say so" inference and conjecture (poor sand-banks of men). But let us come to the facts in the case; the first is, they both went down into the water, but that is not baptism; the second act is, and he is baptized, and he is not out; and the third act is, they came up out of the water; and here we see that going down and coming up is not baptism at all. I was ready to ask Philip why he didn't mention the mode, as John in the first act of baptism with water, and Christ with the Holy Ghost; but it was well understood by Philip and all the Apostles, the foundation laid in the Godhead, and that John and the Apostles, so much in practice, it did not require mention, and it might have been mentioned and not recorded; but Philip may say the Godhead is the statute, and that he will not allow any inferior to put his tools upon it to pollute it, or alter a jot or tittle of it (see Ex. 21:25). Now, Philip, first you were baptized by John; second, with the Holy Ghost, in the upper chamber; and third, you were baptized upon the profession of your faith that the kingdom of God is come; and all these under the government of the Godhead, and

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Jesus in the office of sprinkling and shedding his blessings on souls and bodies all around. Now, immersion is in opposition to all the foregoing, and if Philip immersed the eunuch, I would tell him he left the lambs and sheep and joined the opposite: for there is no greater proof for sprinkling in the book of God than the whole of this in connection, and the climax and topstone is the Godhead's foundation, and the prophet's witness. Did not my Father teach me well, to get on this foundation, and not on man's.

I come in the third place to show you my Father's command and the first act of sprinkling, in harmony with the foundation aforesaid. (See the proof text) Ex. 12: 21, 22,—
 Then Moses called for all the elders of Israel, and said unto them, draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin," &c. First we see that parents are required of God to represent their children and households,—ignorant, insensible and unconscious babes, and through the medium of his Son, the sprinkler of nations. The fact is they kept the blood in a basin and they took the bunch of hyssop and dipped it in the blood that was in the basin, and struck the lintels and the side posts with it. But the god of this world would not endorse this from the God of heaven; and by some the babes and the basins are greatly despised, but God commanded the basin and that is enough. Some may say, this is not baptism; I say, it is: my proof text, the words from Jesus' lips to his disciples,—
 to tarry at Jerusalem till they would receive the blessing of the father, and the power from on high; therefore every blessing he gives us is the Godhead baptism. And oh, what a blessing it was for the parents and households rejoicing and believing in all their house, seeing his sovereign will in preserving their loved ones: the opposite dam their children because they are not immersed,—their own evidence, they must believe and be baptized or they cannot be saved. From a review of the three proofs of the Godhead plan, in conveying himself to men, women and children, there is not a link broken in God's golden chain. I hope we will never hear from the opposite lips that sprinkling came from the "low pit," and that "it came from popery," and that sprinkling is "abominable sprinkling." We see this lamb's blood was a type of the Lamb of God, and God saved by it. He reproved John by saying, "Suffer it to be so now," that is, John, do your duty, and do not interrogate me with your why and

wherefore ; I know I must fulfil all righteousness, and that is enough : but John was learning—yes, and many a John since and now. Now, I have given three proofs from the Godhead, the fountain where sprinkling came from. These three gentlemen have asserted it came from three opposite quarters, and they do not give one word of God to prove it and if people take their assertions for the word of God, they must all fall into the ditch. To be short, God must be a liar, and these men true ; otherwise, God must be true, and every man a liar, that is his opposite ; and his word says no lie is of the truth, see 1st John, 2:23, "Who is a liar but he that denieth that Jesus is the Christ ? He is antichrist that denieth the Father and the Son," and this settles it forever, for "anti" is always known as opposite to the government, on earth or heaven, see 1st John, 5:10 "He that believeth on the Son of God hath the witness in himself ; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." And to be consistent with their "say so" it is impossible they could receive the record of God decreeing and appointing the Son to be the sprinkler of nations. Now, I dismiss you, and if you are the liar, your sentence is passed already ; and if God is the liar, you must have a stronger arm than God to inflict the punishment.

I come to the New Testament and prove the Godhead the statute again, without one link broken in the chain. John is witness in the new as Isaiah was in the old. The three witnesses of the Godhead's mode of Baptism :—first, the Spirit in the bodily shape of a dove descended and rested on Him,—so descending means application to Christ's person, the opposite would be that Christ's person was applied to the dove, the spirit. Second,—John calls it the baptism of the Holy Ghost and fire, and in the act of this baptism, the heavens opened and a mighty rushing wind filled the place, and the cloven tongues like as fire, sat on each of them,—the fact is it came from Him who is above all. It is not a fact that the opposite, the lower place, opened and covered them over with the lower fire,—it could not be this lower fire, for its nature operating on its subjects is to look up and oppose and curse God. But the upper fire, its nature is to praise and exalt his ever blessed name, for ever blessed, and tell to sinning worlds his wondrous works. No one can ever be mistaken again between the upper God and the effects of his fire, and the lower god (that blinds) and the effects of his fire ; first, these facts, second these acts, and third, their nature opposite, settles all debates forever.

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Let us look at the near analogy between the baptism in the
 old testament and Christ's in the new. First, in the old there
 was the east wind, in the new the rushing mighty wind; in the
 old the place where they were baptized was dry land, and in the
 new it was in an upper chamber; third, in the old the cloud
 operating by day and the pillar of fire by night (as God the bap-
 tizer sees fit to apply), and to preserve his Israel from their
 enemies,—in the new the kingdom of glory here, only of love
 and joy and peace; and the disciples baptized on the profes-
 sion of their faith, that they had received the kingdom of
 righteousness and peace and joy in the Holy Ghost,—and it
 filled them with joy on entering their promised land; and
 Israel in like manner praised their ransom, and the poet
 says—

Through fire and water bring,
 Into the wealthy place,
 And taught them the new song to sing
 When perfected in grace.

And nothing else could save them but perfect love and free
 grace. God did not leave them depending on man's hands,
 words or water; and when man offers to God lawfully, in spirit
 and in truth, according to the pattern he has shown them (not
 any other man—opposite) he will give the efficacy and increase;
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And now I come to the Godhead's third act in his spiritual
 baptism. See Acts 10: 44. While Peter yet spake these
 words, the Holy Ghost fell on them. (They did not fall
 on the Holy Ghost.) The six Jews who came with Peter
 were astonished, because that on the Gentiles also was poured
 out the gift of the Holy Ghost. And as the two words—
 'fell on'—can mean nothing else but application to the sub-
 ject—see v. 45, 'poured out'—I would say believe no man
 who says these words do not mean application to the subject.
 And when the spirit was applied to them what was the effect?
 Peter says—do you hear them speak with tongues? they are
 magnifying and praising God for the upper fire that has filled
 their hearts and overflowed their tongues, and with flight as
 rapid as a seraph's wing, would pass across and join the
 flaming tongues in paradise to praise the Ransomer forever
 and ever. And here Peter says, for the first time, that he
 should not call the Gentiles 'unclean dogs, reptiles,' &c., any
 more; so Peter is converted, and conversion is a change:
 and how blessed it is that we are to be changed from glory to

glory into the image of the Lord. And here Peter shines in the image of the Lord, and makes his appeal, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Peter's judgment is just and right; when God blessed and accepted, and gave them his baptism, it is but reasonable that his own Jewish church should take them in and give them the sign of fellowship with God and one another. Here, for the first time the Gentiles were honored and taken into the Jewish visible church, and Christ, a Jew, taught Peter, a Jew, to take the Gentiles in, and they were there and then baptized in the name of the Lord. At first sight I thought there were three churches, but my Father taught me better than flesh and blood's teaching. The first church was Jewish, and we hear it leaned on the arm of their beloved coming through the wilderness; and this church was in the day and ages of sacrifices and types and shadows, pointing to the great antitype—when Christ, the last sacrifice, ended legal worship—and changed it from "do this and ye shall live," to "look and live; behold the Lamb of God that taketh away the sin of the world; believe on the Lord Jesus Christ and thou shalt be saved." He was circumcised and baptized, and anointed by the Spirit in the dove's appearance, and completed redemption's work on the cross and on the resurrection morn, when the Son arose triumphant over death, the latest foe. And he directed his disciples to tarry at Jerusalem till they received the blessing of the Father and the power from on high. And if all the prophets, and all the apostles, and all men on earth would reverse this, and say their blessings came from the channels beneath, they would be false prophets and false apostles, and no doubt many are mixing with the true ones at the present day. I only made these observations to show there are no statutes and assertion to feed us with death stricken material, such as old dead saints, ancient fathers' relics, and old mummies to quarrel about; there is no life to be found in any of them—but satan would have us always searching and crying, "give us of your oil, for our lamps have gone out." Oh, satan, it is like thy deceivings—send them to where there is none, or to them that have none to spare; then he has them—the door is shut. He would not send them to the heavenly father for his blessing and power from on high. Excuse the old baby's wanderings, for I want to exalt my Father who gives the blessings and the power from on high, and leave the low regions of death and darkness. I now come back to Christ forming his New Jewish Church. Christ's prophecy

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was true—the Spirit being above, of necessity it must descend from on high; and the fact was it operated on them, and up above sins, and doubts and fears, in heavenly places in Christ Jesus the head of his spiritual new church, and the disciples to carry out the doctrines he taught them and the ordinances which he commanded them, without adding or diminishing one jot or tittle. And all the time he (Peter) walked and talked with Jesus, he was ignorant of the Gentiles becoming followers with him in the new Jewish church. I have thought it might be expedient to take them in, but God seen that that time was the time when lawfulness and expediency met together and took them, and God used invisible and spiritual agency to make them meet; and when they were baptized, I was thinking they were then a distinct Gentile church, apart from the Jews, but no, he gave me to see he had sheep to bring which are not of this fold: "they also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—John 10:16. And when the Gentiles were baptized this scripture was fulfilled. So all must come to Jesus the head and shepherd of this church. Jews, Greeks and Gentiles, Sithians, bond and free, you must acknowledge Christ all in all sufficient to save. There is no man or angel allowed to make or amend a law that this shepherd has made. Now I have given you the Gohead's mode in the old and the new, and no counsellor to dictate to him; and we see his choice is to convey his blessings by application to the subject. The words used,—the dove descended, the heaven's opened, and the rushing wind descended, the Holy Ghost fell on them, on the Gentiles also was poured out the gift of the Holy Ghost. Here I have the word of God descending, the Spirit inflaming their tongues, and the nature of God filling their hearts with joy and gladness; surely with these three witnesses from the independent Godhead I may stake my present and eternal existence on its veracity. Let all opposite gods and lords many come forward and overthrow this sceptre if they can. How pitiable is the state of those people who believe John's baptism is the one essential baptism, and who pass by Christ's or make it secondry. Some seem to evade mentioning it. I heard a man say that one baptism for the remission of sins is immersion. If this is obtained by water, then we want no Holy Ghost to pardon or regenerate, for Christ, the fountain of grace and living waters is inferior; we see the living water, contrary to nature, runs up hill, and earthly stagnated water runs down the hill; and the words connected with it the same, and them are—plunge, dip, and immerse, down, down, down, and

There is no up, neither in nature or in words;—they are directly opposite. We never can be mistaken in the two natures; but when words, Spirit and nature agree in one, without varying, we have the truth. Some, to carry out their immersion for the remission of sins, quote Acts 2:38, when the people under Peter's preaching were convicted of sin cried out "What shall we do?" "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." Now allow them to put the body in place of the soul, and material water in place of Spirit and the living water, they have their point gained. But this is one sided,—such as I heard in immersion when he said "Wash away your sins, calling on the name of the Lord" (there are two sides again). My side is, the name of the Lord took their sins away; and the other side is, the water washed them all away. Christ's baptism being spiritual operates on the spiritual senses and soul of man, and water, a beautiful figure, to represent the fountain open in the house of David to cleanse from all sin. Why, what is so useful as water for our outer man?—and our garments would be filthy without it,—but it cannot operate on a soul to take its sins away; no, for the angel preached before Christ was born, "They shall call his name Jesus, for he shall save his people from their sins." The opposite in effect says, immersion in water takes them all away, and there is two baptisms on the spot. This baptism recorded in the 38th verse is Christ's baptism and name. Jesus Christ has remitted their sins, and the free bestowment, the gift of the Spirit, is given them. See the following verse, 41: "They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." So the spiritual prefers the souls, and the opposite the bodies. Is it not unjust assumption to presume to transubstantiate Christ's blood into water. Surely we may well say, an enemy has done this. And in the 10th chapter of Acts, Peter carries it out and demanded water baptism, and gives his reasons why, because on the gentiles was poured out the gift of the Holy Ghost. Oh how the god of this world blinds the people, and so I leave these characters with the Judge, for it is with him to give the sentence and place, on the right hand or left (sheep or goats). I should have taken up John as the first witness to introduce the new dispensation, and between the two he stood the last prophet. But I wanted to show Jesus the foundation of sprinkling, which led me to Philip and the eunuch. But the cases are the same in this much, that going down into the water and coming up out of the water is worded alike. But John words

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the act of baptism and Philip did not contradict John's mode with water. Philip knew right well from history by Isaiah, and his own experience gave him to know that with water applied to the subject was the only act of baptism, and Philip knew that John had his commission, yes, and his mode too from the sprinkler of nations. John 3:33, "And in these days came John the Baptist, preaching repentance," that is to give up your sins, be circumcised no more, never shed a lamb's blood. Again there is one ready provided, all sufficient, we want no other. Behold him! he taketh away the sins of the world! Oh, ye gentiles, give up your idols, the workmanship of your animal hands, give them to the molds, let them perish from your sight,—and behold Jesus, this one object of faith, who is the truth, and the life and the way into his church and heaven above. And this was the substance of John's preaching. And all the regions round about Judea were baptized of John in Jordan, confessing their sins, (but they were not all) but no matter how it is worded, the fact and substance is right—and all that believed John's preaching were baptized of him,—but this other party he would not give it to them,—why? because they looked to get exceptions through Abraham's death stricken corrupted flesh; and this relationship done the rich man in hell no good, though he called Abraham his father, and Abraham called him his son. But if he had believed John's preaching, and looked to his seed and spiritual Son of God, they would have been all right,—but rejecting Christ, the way, they were all wrong. John deals very faithfully with this opposite generation. With what contempt he treats them, and calls them a generation of vipers, and tells them the axe is laid to the root of the tree, and warns them faithfully if they would not bring forth good fruit they would be hewn down and cast into the fire. Christ never flattered, and John gives the trumpet its certain sound. There are two fires which come from God on two distinct characters. The little, simple, child-like, believing ones, the Holy Ghost's fire fills them with heaven and love, and joy and peace. And suppose satan has beguiled them and for years has had them, building on Christ their dead work of self-righteousness and filthy rags, such as gold and silver, nay, stubble, this would burn up all this rubbish, and leave them stripped of self,—they look to Jesus, the Holy Ghost's fire comes down, and the bosom inspires, and kindles the fire, and wraps the whole soul in the flames of desire. It restored David's soul, made him to walk again, and praising the giver of the life-giving fire, says "and they are saved, yet so as by fire," and again,

"like Moses' bush they mount the higher, and still are unconsumed in fire;" it licked up the water out of the branches. This is the upper fire (not from beneath) from the Lord that fell and consumed the sacrifices, see 1 Kings 18:38. And the last character God says his ministers are flames of fire. I am striving to contract and be short, but it appears volumes could not exhaust the subject. I am wishing to take up every item of assertion, conjecture and inference that this opposite party raises against the godhead's government. Now, the lower fire to the lower character,—hear the proof texts,—God is a consuming fire to the workers of iniquity; there are no greater workers of iniquity than false prophets and false apostles, contradicting and amending God's laws. Isaiah 66:15, says, "For behold the Lord will come with fire, to rend his anger with fury and his rebuke with gleams of fire." verses 16, 24, &c. Ezekiel 21:31, "I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath;" v. 32, "thou shalt be for fuel for the fire. James says, 3:6 "the tongue is a world of iniquity, and is set on fire of hell" (lower fire). Here we see the two characters, and the fire that belongs to them.

I have touched a little on repentance and fire, but I now leave it and come to John's first act of baptism, and Jesus called him a baptist, but if some of these divines who have got a great dinner from the tree of knowledge had been present they would have corrected his mistake, for he should not call him John the Baptist, but John the immersionist, and also charge him with the guilt of commissioning John to use the word with water to apply it to the subject—for they know better—in this enlightened age. For it should be according to our godhead's superior judgment, plunge, dip, immerse; and this is your direct opposition against the commission and him whom he has commissioned, John the Baptist. And Christ acknowledges him the last and greatest prophet born of woman,—he did not take in the upper prophet, the angel, that said he was the fellow-servant with John,—no, but they that are recorded in this dispensation. And any one of the foregoing prophets that would baptize contrary to John's, with Christ, his true witness and advocate at his head, I would dismiss them with Simon Magnus, until they repent and come to acknowledge Christ the true statute, and John the true witness, and be baptized according to the statute of the godhead. There is not one broken link in the godhead's chain from first to last. I do call it the godhead's unchangeable government,—see Isaiah 42:1, the office of Christ and God's

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promise to him,—“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him,” &c. And farther, I want to show the correspondence and harmony, and not a contradiction in all John's witnesses. In St. John, 1st chapter, John says he came to bear witness to the true light, and says, “In the beginning was the word, and the word was with God, and the word was God.” And he was in the beginning with God; and there was nothing made without him; he is the life and light of man. But I will confine myself chiefly to the case in hand. See v. 26, “John answered them saying, I baptize with water;” v. 31, “And I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water;” v. 32, “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him;” v. 33, “And I knew him not, but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is He that baptizeth with the Holy Ghost.” Oh, read this chapter, and ask God's Spirit, its own interpreter, and He can make it plain. Just see how the Jews and priests and Pharisees cross-examined, but he was firm, no contradiction in his evidence, it was all of a piece and seamless, like the seamless garment,—his master and him one. Now the immersionists say that Christ gave John the mode of immersion for the true statute, and it is like a great many of their proofs,—themselves and their assertions. Now, they say to us “read your bible, search the scriptures.” Very good advice, thank you; and I have obeyed your demand, and in the old and new Testaments, proving the ones of the godhead without a broken link, and John and Christ one on the spot; and not a contradiction from Genesis to John's first chapter. And I hope you will acknowledge with me that my Father's fire and word, his hammer, has saved the young babes' tender jaws, and the old babes' worn out teeth, for his word, the hammer, has broken all the nuts, and shows they are nothing but shells and ear puffs, but intend to be like the apostle Paul, not to know the speech of them that is puffed up. And I now demand of you where I will find your godhead sustain in the act of baptism, “plunge, dip, immerse;” for I cannot find it in the Bible. Now, if your “say so” was true—that John was an immersionist, after the witness he has given above, I would tell him he denied the godhead, and he would bring on himself swift destruction. I ask, where did God use the word “immerse” in the Bible? and in the act of immersion where do you ever prove he blessed a subject in the act? You cannot,—you must be deceived. For

the Bible does not record that the word "immersion" flowed from his lips. To tell the truth, it is the god that blinds, and gets his agents to seek out many inventions, and all to overthrow the sceptre of Christ, for Christ did not know the original word, nor the translators did not know it, for if they did they never would use the words "baptize with water," not sprinkle nor descending on, or pouring out on them, and the Spirit falling upon them. And God has blessed through these words, yet they must be all dismissed, owing to your superior knowledge of the original word,—for it is impossible that it could mean anything else but immersion. And this is your verdict, gentlemen, and so ye say all ;—under your crownhead—is it possible that men can believe that immersion is an ordinance of God to save either soul or body. I am not one sided, and when I have settled the above, I will give you your immersion. The above is truth ; my father's hammer has drove the nail of truth, and riveted it and clinched it sure, never to be erased. There never was more simple, plainer words used by man than John uses, "He sent me to baptize with water." John knew as well as the woman who received the virtue, and Jesus knew it had gone out of him : John was no imposter, he was too much the gentleman and the christian—which is the best regal glory of gentlemanly honor,—John got both from the crownhead of heaven. Yes, bright as the beams above, Christ never allowed himself to be dependent on any boy or girl to choose the mode for him,—no, nor the prophets ; no, nor John, for he acknowledges Christ the giver ; no, nor any Professor, nor D. D., nor any original Greek lexicographer, nor Mr. Wesley nor Dr. Clark, nor any other on earth or in heaven. Therefore, all being inferior should be amenable to their superiors. (I do speak with authority, and not as the Scribes.) I cannot but admire John's firmness from the first act of baptism ; and he baptized Jesus, his commissioner and mode giver, with water ; he in all his cross-examination never deviated ; and once in Matthew, and three times in the first chapter of John, he always said "with water." Now, if three consistent evidences prove the case, we have one to spare, for John has given us four, so we have one overplus. Hear my father's hammer, the word, in the old and new Testament, meet to prove the oil was poured and the water too. Hear it from the Great High Priest's lips that clinch the nail. Hear the hammer's stroke—the word from the beginning—and Christ is the witness. See Luke 4 : 18, "The spirit of the Lord is upon me because he hath annointed me to preach the gospel to the poor," &c., and here he stands to bear witness to both Isaiah and John, that both these prophets were true,—and he

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gave the book to the minister and sat down, and told them—
"This day is this scripture fulfilled in your ears." So it is
fastened for ever and ever. And satan had his opposite party
on the spot, and he wants to lessen him, and they said "is not
this Joseph's son?" and as this generation is still on hand to
overthrow the sceptre above, and get it beneath their superior
one, as they think. And since they make boast and battle,
we must be ready to defend—mark like a great many of the
same party's "say so" and "they said,"—and not a prophet nor
an apostle to sustain them. And I will give another stroke of
the hammer, which I think will be sufficient to break all
these nuts,—yes, and break satan's wine-bibbers, and dash them
to pieces. See Acts 2:15, 16, "And as John began to speak
these words" (the hammer) "the Holy Ghost fell on them, as
on us at the beginning"; "Then remembered I the word" (the
hammer) "of the Lord, how that he (Jesus) said, John indeed
baptized with water, but ye shall be baptized with the Holy
Ghost." So here is Peter, apart from John, how he heard from
his Lord's lips that he said "John indeed,"—look at the em-
phasis that Peter puts upon the word "indeed,"—"baptized
with water;" and here Peter's evidence proves beyond contra-
diction that the Lord gave John his mission and his mode.
And when I get "Thus saith the Lord," to me it is worth a
thousand "say so's." At the conclusion to have such a disin-
terested witness as Peter, and when I see those long links of
golden union, diamond with truth, and glorious and bright as
the noon-day, it settles it up in my mind forever and forever
more. Amen. I leave you with the judge to answer for your
denial of the Godhead's government, and supplanting it with
your own godhead.

And as one of my kind and sincere Baptist friends, who
wishes to save me from ruin, asserted that we had no founda-
tion for our church, for John's church and immersion was the
true foundation, and he has so much confidence in the original
Greek lexicographers, and their learned divines,—they could
not be mistaken in respect to the word *baptiso*—that I could
do nothing with him; but I thought what an awful thing it is
for ministers to teach men to draw life from the old relics of
John's death-stricken church. It was all right in its day, but
these men must surely know it has passed away, for John tells
them his must decrease and Christ's increase. Why, these men
must be awfully in the dark,—but when men leave the sunlight
it is hard telling how far they may go in the dark. It is a pity
that such simple-hearted men disobey God, and trust in the
arm of man in whom there is no stay.

Lord, I have made thy word my choice,
 My lasting heritage,
 There shall my noblest powers rejoice,
 My warmest thoughts engage.

And as I am not one-sided, and I want to return to many of these loved ones,—the foundation of immersion,—I cannot give you John, as I would not take him for a foundation myself (he is only a witness for the Father), but I will give you God himself as he has taught me,—a far better foundation than John,—for all men that have lived in the world, that now live or may live can be no substitute in his place,—therefore, I give you the highest authority, God himself, the author of baptism, and also the author of immersion. I have said that years long gone by, immersion was not an ordinance of God nor an act of baptism, but an act of God's displeasure on his enemies. There are three cases where God immersed the people, and the fourth case he buried by immersion, according to my Father's teaching. When I read Jewett on baptism I found two pages of his work taken up with the opinions of various men on words such as plunging, diving, dipping, overwhelming, and iron sunk, immersed, a ship sunk, immersed, &c.,—men's "say so." Now let us be short, and allow you that plunge, dip and immerse. And this, you say, is immersion—not baptism, for you have supplanted baptism and put immersion in its place, and you have changed John's character from a baptist to an immersionist, therefore never let me hear from your lips the word baptism again, God does not like the double tongue. The first immersion was when God commanded Moses to stretch the rod over where the Egyptians were pursuing his Israel, and God made the walls give way and they sunk in the mighty deep. Here God made use of Moses and his rod to immerse the Egyptians,—and here God is the immersionist, and God made use of Moses and his rod to open the sea, giving his Israel dry land baptism—two distinct acts, to two distinct characters and subjects. Who will deny the facts. Louder than any language, God is the baptizer and the immerser. The second immersion is that of the antediluvians at Noah's flood; see Peter 3 : 21, "The like figure whereunto even baptism doth now save us, not the putting away the filth of the flesh,"—so it never washed nor took sin away—"but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Now this figure is beautiful, and it represents Noah's family and household baptism, and the opposite, despisers of God and Noah. Noah preached one hundred and twenty years to those rebels to the throne, and no doubt they would mock

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and laugh at Noah building his ship on land a distance from rivers, lakes or ocean, their natural conclusion would be—it never can be launched (how wise they were). But Noah's reason failed, and his faith prevailed, he took God at his word, and no more "why" or "wherefore." As faith comes by hearing, when John heard Jesus say "suffer it to be so now," he received his word, he acted, and his works proved his faith. I think, after that lesson, he never would alter or amend His word again. But this awful counterfeit of man's coining—passing button-mould forgings on us—is the curse of the world. For example, some time ago I was in company with one of my Baptist friends who said, "away with your bowls and basins, we represent the greatest quantity of water, our lakes, our rivers and our oceans." I think it did not originate with himself, but getting addition of P—— and D——, it passed current; but it stuck with me, I could not digest it, and said,—I beg leave to differ with you, for sprinkling represents the greatest quantity of water ever recorded in history; see one day's sprinkling, and another pouring, and another descending or, and another falling on,—the very act and language of the Godhead baptism, and John the true witness, with water applied to the subject. Let us see the effect of the foregoing causes: first, it launches the ark, independent of rivers or ocean, it pours on, it rises above the rivers and the ocean, yes, and above the mountains, and above the highest pine that studs the forests, and higher still and rests on Ararat. Oh, what a glorious, sublime figure is this—Jesus, from the Father's fountain, appointed through all ages a sprinkler of nations; and that day God opened the fountain when death had passed upon all men to condemnation. Oh, hear the spring from the fountain, that is, the free gift of God has passed upon all men justification of life. See the effect of the fountain and his Son the sprinkler of nations (this is the first stream); oh hear it,—life supplants death, and justification condemnation; the Son has made them free indeed, he has put them in a saveable state, and with joy they go up, through the Son, to the Father, reconciled, and together they walk and talk in Eden again.

And as with us when cast down in sorrow and trouble, he descends like the dove, and then in greater showers, as we are able to bear it, and it lifts us up and up, and higher and higher, and at last it lifts us out of the body and lands us on Ararat—in heaven—our resting place. Now this is the figure of baptism and defies all contradiction. Now let us see how this figure will suit your immersion—first sink the ark, then you must have it air tight, and forty days and nights with the animal's breath

and their own they would be suffocated and choked, and immersed in their own overwhelming, and lose their lives by it too. Again, ventilate the ark, say as much as the dove could get out, and sink the ark, why in forty days and forty nights the ark would be filled with water, and the fact is they would be immersed under deck, and the dove would have had nothing to rest upon but water; if the ark had not been kept above the water to take it, it would have lost its life by immersion like many another dove; and there is not one foot's breadth to sustain your immersion, scripture-twisting as you imagine. These opposite parties, climb the mountains and clefts of the rocks as they please, they sink and are immersed in the deep. And the truth is it proves it is neither an ordinance of God nor baptism, and two opposite operations, by the independent sovereign above.

I now take up burying by immersion. See Numbers 16:31, 32, 33—"And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertaineth unto Korah, and all their goods, they and all that appertaineth to them went down alive into the pit and the earth closed upon them." Now, here is the two opposite parties, Moses and Aaron and a great portion of Israel, and this party always consults God in everything and takes no man's advice unless they have "thus saith the Lord" for its author. This other party conserving to Satan, and he wants his party to be respectable and knowledgeable and honorable,—and you can build and alter as well as they, and your experience will make you competent to burn incense as well as any of them taught of God; they are too particular and narrow up the road so that flesh can hardly have any pleasure or honor at all,—and he works them up, like Cain, with jealousy. And this is the nature of the god of this world. And the opposite says, Thou shalt have no other gods before me, and is jealous for his honor in not hearkening to him and his; and He (not any man) causes the earth to cleave and open her mouth and swallow them (in the language of immersion) down into the pit; and here God buries them alive by the immersionist system; mode and words,—you take them alive too,—and every one you immerse, you declare by your act and deed—we represent God's wrath upon his enemies,—for it is not the medium through which God conveyed his blessings unto Israel.

The next proof for immersion you may find in Matthew 25th, where the Lord gives his servants their talents,—and to one he

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Matthew 25th,
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gave five talents, to another two, and to another one, and to every one according to their abilities. Here are two generations, the one belonging to the God of heaven, and the opposite, the God of this world. The faithful servants employed time, talent, ideas and language in obeying and honoring their Lord, and extending his kingdom: and, as many know, the lower lord wants to seduce and draw away the upper Lord's servants and subjects, and using his old subtle cunning—now see you hide the talent in the earth, it may be a long lifetime of pleasure before your Lord returns, and there is no harm in this and that other innocent amusement,—there is no harm in wearing a few dyed roses, rose bushes and painted feathers, with a few flounces, bills and ruffles—there is no command against these,—(when we don't plait the hair or wear gold or costly array); yes, and you may go to the pic-nic, that is no harm,—have n't you shepherds and leaders to guide you in the display of vanity fair?—poor food for a holy soul! Oh, satan, this is your nature, always supplying the flesh,—and unbounded avarice would not satisfy its appetite. This may last for a little, but when the Lord gives a rap at the door,—then comes sickness, the heart beats slower, the limbs get feeble, the eyes get dim, then give an account of your stewardship. Hear his approbatory approval to his faithful servant:—

Servant of God, well done,
Rest from thy loved employ,
The battles's fought, the victory won,
Enter thy Master's joy.

In the 24th verse how plainly the features and complexion of the father is shown in the son when he charges his Lord with injustice and lying, that he reaped where he did not sow, and gathered where he had not strewn; and he makes a liar of himself, says, Lo, there thou hast that is thine. Here he proves himself a true son of the old father of lies. Oh, how he darkens the mind! The Lord, in the 30th verse gives him his sentence, "And cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." His Lord calls him his servant,—and a wicked, slothful and unprofitable servant. Here God acts and proves himself an immersionist, both in word and deed—plunge, dip, immerse,—now you have God the immersionist (not John), and he has given you both shell and kernel. According to your Greek lexicographers they have given us the shell of words, and they have given us the kernel too, so God and your Greek lexicographers and myself have agreed, and three consistent testimonies settle the case forever, that plunge, dip, immerse, is *immersion*, not baptism; now you have

nothing to complain of when you have got all you want in the case—both shell of words, and the kernel (what they mean)—down, down, down, plunge, dip, and immerse,—for these three words mean one and the same, that is, “down;” now separate these words and you could not make one of them mean “up” and I believe God’s word will never be altered or changed, when he sent them down to the pit. You would not want to have John an immersionist, when you have far higher authority for it, and I am sure God would never allow John to supplant him either in baptism or immersion. John is in his place a true witness for the descent of the Spirit coming down and giving us the sweet waters of life that raise us to sit in heavenly places in Christ Jesus the Sprinkler of nations. And I defy all the devil’s forces below and his angels of light, men’s puffing to drive him out of his office,—for you can’t make one hair white or black in the case. Surely all must see it was never instituted as an ordinance of His or a medium to convey a blessing to any. Now, I have a witness on hand that hears a Baptist minister say sprinkling came from the lower pit. I hope you will never forget, God being the proof-text, that your immersion ends there,—down into the pit. Now suppose you meet a man going down the hill, and he asks you if he will soon be at the top of the hill; you tell him he is awfully mistaken, for he is going down the hill; but no, he insists he is going up the hill, and would not believe any one to the contrary—wouldn’t you believe the man was blind or a maniac? And how is it that men possessing common sense will presume to go up to heaven on a road that God has not told them to go by? Surely they must be blind or insane, fit for the asylum. I must tell you, a church built on immersion will be like the house built on the sand-banks of man, that shift with the tide, or are driven by the current; poor, vain man, full of fanciful conjecture, and his best estate is but vanity. God says it, and it is better to give him credit than the fleshly corruptible death-stricken man. Again, was Moses or Aaron the author of sprinkling? See Numbers 19: 1, 2, 3, 4.—“And the Lord spake unto Moses and Aaron saying: This is the ordinance of the law which the Lord”—not man—“hath commanded saying, speak unto the children of Israel, to bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke, and ye shall give her unto Eleazar the priest, . . . and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle . . .” Verses 18, 19, 20, 21.—“And a clean person shall take hyssop and dip it in the water and sprinkle it

you want in the tent . . . and the clean person shall sprinkle upon the what they mean, clean to the third day, and the seventh day; and on the —for these three seventh day . . . he shall be clean. But the man that shall be "n," now separate, clean, and shall not purify himself, that soul shall be cut off." them mean "up I only quote the substance and not all the verse. It is all in or changed, what the Bible. "And it shall be a perpetual statute unto them that not want to have that sprinkleth the water of separation shall wash his other authority from clothes." First, here is the Lord commanding; second, Moses to supplant him and Aaron; Israel being the sacrifice, and the priest the type to his place a true represent the anti-type—the blood and the water to cleanse from down and give all sin. There are about fourteen passages in the Old Testament to sit in heaven which speak of sprinkling—all commanded by God—not Moses ons. And I do not Aaron nor any other in all creation; so you have entered light, men's puffing to contest with God who gave the command; and to those take one hair white who obey him he conveys the blessings that cleanse and purify. It was never intended I have heard some say "Obey the command, follow the Saviour to convey a blessing into the water." God never gave such a command. He has hand that heard commanded his disciples to preach and baptize, and he has com- om the lower pin- manded us to follow him in regeneration, this is spiritual fol- proof-text, that lowing—it is not animal or bodily following at all. And would it. Now suppose you pass your button-mould coin on the people, and get them asks you if he will believe they are my Lord's gold guineas? My Lord has he is awfully mis- written of such who compass sea and land to make one proselyte, he insists he is "and when he is made, ye make him two fold more the child he to the contrary of hell than yourselves."—See Matthew 23: 15,—and then and a maniac? And now the generation are somewhat alike. As I have pressed all will presume to gather the proofs of sprinkling together, and as I have met with some d them to go by who would not believe that there were more than one or two asylum. I must places in the New Testament where sprinkling is mentioned, e like the house now, for the sake of those who are converted from that belief, h the tide, or any and others who hardly give it a thought, I will give the proof f fanciful conjecture texts. 1. See Hebrews 9:13, "For if the blood of bulls and of l says it, and is goats, and the ashes of an heifer sprinkling the unclean, sancti- corruptible death- fied to the purifying of the flesh, how much more shall the author of sprink- the blood of Christ, &c. 2. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. 3. For Mo- Lord spake unto as took the blood of calves and goats, with water and scarlet- ance of the law wool and hyssop, and sprinkled both the book and the people. ed saying, speak 4. Hebrews 10: 22, "Having your hearts sprinkled from an evil of heifer without conscience." They show a better way opposite. 5. Hebrews . . . and one shall 11: 28, "Through faith he kept the passover and the sprinkling shall take of her of blood." 6. Hebrews 12: 24, "And to Jesus the mediator of l directly before the new covenant, and to the blood of sprinkling that speaketh —"And a clean better things than the blood of Abel." (Jordan's water is better and sprinkle it than all.) 7. 1 Peter 1:2, "Elect according to the foreknowledge

of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." We see Isaiah seen him as the foundation, and Peter beholds him the top-stone, where all the types and shadows meet in Christ their glorious centre; there is not a lie, nor contradiction, nor variableness, nor shadow of turning; his plan and system is the seamless garment—all of a piece throughout. It is not goat's blood, but it is Jesus Christ's sprinkling blood, through which great is his grace,—it showers down and peace distils, with the sweetest fragrance like the morning dew. Is it possible that any man bearing the name Christian would call Christ's blood, because it sprinkled, "abominable sprinkling," and prefer, in great boast, "our lakes, our rivers, and our ocean?" To be honest in the case, if I believed as they do, that my sins were washed away in the above-mentioned waters, I would expect grace, mercy and peace to flow through the same, but as I do not believe that earthly, corrupt water, or words, or hands, can operate upon the immaterial and wash away sin from the soul, therefore my faith leads me to the fountain opened on the cross of calvary to draw all my grace, mercy and peace from, and leave the opposite to differ with me. I will now state in his own language how he dispises sprinkling blood. In his seven or eight propositions he says—Had he sprinkled his converts they would not have called him a Baptist. And this is his own "say so," without any proof—but "say so" proves everything. Again, he says, (another of the same) The common people know, and they always have known, that those who sprinkle do not baptize according to the Scripture. Oh, how these stories impose on the simple-minded, and they belong to the opposers of Jesus the foundation and sprinkler of nations. Now, sir, I deny your assertion, for I am one of the common people, and hundreds with me never knew that baptism by sprinkling was not according to the Scripture. Sir, do not tell lies on me, and hundreds of others. I must tell you your state is an awful one, for you have, as Peter said you have, not lied to men, but you have lied against the Holy Ghost, and you tell the Godhead that the Spirit never descended on Jesus, and that they were never baptized with the Holy Ghost and with fire; and the first pouring upon Cornelius and pouring on them are lies. So your god and your "say so" prove it, and your god and your supremacy have erased the word *with* and put *in* in its place, and, in effect, you tell Christ he is a liar, for he never gave John his commission to baptize with water; and John also is a liar for saying he baptized with water, when he did not baptize with water; and Peter must also be a

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liar for saying he heard his Lord saying John truly baptized with water, when he did not baptize with water. So you appear to be supreme above all, therefore I leave you with the Judge to give you a lamb or a goat's sentence. According as he has said himself he will place you—and the whole world can neither ease nor inflict—the filthy shall be filthy still, and the righteous shall be righteous still.

I come to his last proposition but one, and it seems to me he is filled with satan's proud wine ; and the reason why I think so,—it is not like Christ's humility, his kingdom was not of this world, and he made no boast of it. But it is the nature of the opposite to boast of the kingdoms of the world and the glories of them. He boasts of the numbers of his church—“never was the number greater than at the present time. In church history they are little known, as their enemies have often burned up and destroyed their records.” I never heard of it before, and I do not believe it. There is a proverb which says, “A liar cannot be believed even when he speaks the truth.” Another great gust of wind blows out,—“They are not without beginning of days. They have scripture record in which they antedate all existing church organizations, the Roman Catholic included, and they should be preferred before all, ‘for they were before them.’” Oh, what a gust of wind, and it is all assertion. I have always heard that a woman represents a church bringing forth children, and fostering and nourishing them for the interest of the family. And hear is the mother and the daughter, and there is no second but herself. And I heard from each churches that it was the first church, and it would be the last (oh, this is like the nature of satan and his children). It is well known that in many portions of the earth, when some of the daughters grow lazy, wise and self-important, that they imagine they could bring forth children and train them better than their mothers. But I believe neither church was the first church. This is an assertion,—just the same as yours,—and it is worthless ; no court in the world would take it as evidence. As my Baptist friends often bid me read my Bible, I feel thankful I obeyed them a little, but not enough ; but the little I did read enables me to refer you to the proof texts. First proof,—John's church was a Jewish church, that leaned on the arm of her beloved coming up through the wilderness. Now and then you are both Gentiles and not Jews. Jesus and his mother were Jews, and his own lips told the woman of Samaria, she worshipped, but she knew not what, for salvation was of the Jews (himself). See Rev. 3 : 9,—“Behold, I will make them of the synagogue of Satan, which say they are Jews, but are not, but

do lie." I was ready to ask,—Are these the people that God has given over to strong delusions, that they should believe a lie? Who can escape who holds close communion with the old father of lies. We should always know him by his nature; he carries on his mischief in the dark; like the night-owl he commences to fly about when the sun sets, but he hides during the hours of the day, he cannot bear the Sun of light and glory, but desires to rob him and have the glory to himself. He dims the way of others with his darkness, and makes his servants act as eclipses, and he and his provoke God to send them strong delusions that he may keep them in the dark and make them more like himself. Do not believe him again when he tells you that you belong to John's old dead church, for John witnesses that Christ is the life and light of man. Christ took his life and light from the old Jewish church and transferred it to the new Jewish Church, which he organized on the day of Pentecost by his spiritual fire operations, and heart and voice were filled with love on that day, and on that day there was not a dissenting voice from any member of his new church. But satan had his agents with his nature there, who immediately commenced to tell lies, saying, "these men are filled with new wine" (their own "say so"). But Peter gave the proof texts, (not himself) but fact, and said, "these men are not drunken, as ye suppose, seeing it is but the third hour of the day." The Jews never drink till after dinner, and the fact of their own usages proved them liars. Peter continues,—“But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy.” No wonder that this generation, whom John called vipers, were offended when they heard Joel and Peter, the old and the new, proclaiming God's powers by his Spirit poured out on sons and daughters, enabling them to sing Sion's songs in their native land. See proof that they were all Jews, Acts 2:5,—“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.” Now you see in the transfer there were Jews out of every nation, and not one Gentile mentioned. In the 10th chapter Peter takes in Cornelius, a Gentile, and all his house; Peter pleads when God gave them the kernel, he thought they should have the shell, the outside; and they were baptized and taken upon the same platform with the first Jewish Christian church in the world,—God being the head of it, it will never be changed, it will be the last memorial forever and ever.

Christ's ministers always prefer the baptism of heavenly fire, of light and love, and the water, their profession of faith,

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secondary; their opposites prefer the water as the superior. I am happy to say there are some of my Baptist friends who do not give the preference to the water,—they are the exceptions. I think if we prefer anything his hands have made we dishonor the maker and cannot be a member of his church, for he has said—"Thou shalt have no other gods before me."

I now come to mother and daughter. Surely you see you don't belong to either, for you never were a Jew, and how many hundreds of times have you asserted that you belong to John the Baptist's church, when you did not and do not belong to it. See, Christ has left that church, and he that is the life and light of a church is not in it. Well, put you in a church where there is neither life, breath nor light, and can you see without light—can you breathe without air? No. It is death in every shape and form, without the life and light of Jesus. Now your sentence is given,—he will make them of the syna- gogue of satan who say they are Jews and are not, and do lie. I hope you will desert that old murderer, and live and fly to Jesus, the city of refuge, crying "life, life, eternal life."

I have come to the last statement, which is—"Remember it ever,—that restricted communion—that is, the communion of disciples who have obeyed Jesus in baptism and in life,—is only another name for fidelity to Christ." Restricted communion with my God is—ye are not to eat the Lord's Supper with liars, drunkards, blasphemers, idolaters, extortioners, &c. No, not to eat. My God forbids them on account of their character, and I am to have no fellowship with the unfruitful works of dark- ness, but rather reprove them,—which I am now doing. My Father, through Paul, forbids them eating and abusing, and drinking to be drunken,—an awful abuse. In 1 Corinth. 11:23, Paul gives as he has received, not as his own,—“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.” Here he is the Lamb to be slaughtered, his body broken with thorns, spikes and spear. “After the same manner he took the cup, when he had supped, saying: This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me.” No binding to any cer- tain time, but as they found most expedient, for it was lawful every day, but the disciples’ usage was the first day of the week,—a very good example—but no special command from God. The soul that walks with God is always ready. From the way the passage is worded some might be led to think there was

great mystery in this tragedy, for he says "this is my body," broken in the hands of that body it represents; and again he says, "this cup is the new testament in my blood," and all his blood in his veins. From the teachings I received and the knowledge I have got of the Godhead, in the creation the three divine essences in their sovereignty had a right to lay out their plans, and God to reveal his laws in the government of his creation, and keep his secrets to himself, and none can ever be able to fathom their vast immensity only as he in his wisdom is pleased to reveal them as expediency and lawfulness demand. It could never have been before that time that Peter took Cornelius into the Christian church, for there was no such church. Our Lord took peculiar means to get Peter to believe that the Gentiles were to be followers, and draw their nourishment from his native olive tree; and God having all his plans organized, it was one eternal now with God, without a change in his purposes and faithfulness in giving his Son as the sprinkler of nations; and when applied to Adam's family according to his sovereign will, it took death and condemnation from them;—the same when a babe in Bethlehem, the same when the wise men from the east worshipped him in the manger and offered the laurels belonging to the kings of the Jews to him, with gold, frankincense and myrrh; the same when Simon under the law shed the first meritorious blood—and all the types pointed here; and the same when he received the two baptisms, the water and the Spirit; the same when John witnessed its descent; the same as when God showered down his blessings on all who lawfully claimed him; the same as when he told his disciples he had a baptism to be baptized with. Here our Lord says with his own mode, and as it is the third he is about to get, I think he should know how to word it; but no matter, it is the tongue,—shell. Just the same when the thorns were applied to him, the hammer, the nails and the soldier's spear,—all applied to him like the water and the Spirit; and the truth is his body was broken and his blood poured out; the same when he suffered and rose from the tomb; the same as when he made their hearts burn when he talked with them; the same when he gave the last commission to the disciples to teach and baptize all nations; and when he went to heaven unchangeably the same—our Great High Priest and advocate before the throne. If you reject the sacrifice that God the Father has accepted, will he accept of any of your own choosing; or, in other words, go forward to the emerald gates and say that your sins were washed away in the lake or in the river! Oh, hear him say, as he has said, "get behind me, satan,"—"cast him into outer darkness."

his is my body," Our Lord accepts of all on account of their faith in him,—the one name and the one fountain to cleanse from all sin,—and if their characters are consistent, they are free to go forward and partake of that bread, and discern our Lord's body broken for us; and I believe it is all-sufficient to save my soul and body to eternal life. I also take this cup in remembrance of Him who shed his blood for me. And I believe the holiest man that ever lived, or now lives, nor myself, with all my preaching and praying and travels night and day, cannot take one sin away. I drink this wine as emblematic of that blood shed on calvary's cross, which is all-sufficient to cleanse me from all sin,—and if all-sufficient, I want no other, any other would disgrace the Godhead's fountain. So in God's plan, faith and character only are required; for in Christ Jesus there is neither Jew nor Greek, Syrian, bond nor free. Accept of Christ, he is all in all. Now, as I understand your godhead system, it is no matter how much grace and faith I have, and an unblemished character, you would not receive me until I would bow down to your great god immersion, the standard of infallibility with you. Why, sir, you cannot sit down at the Lord's table and not discern his body broken and his life-atoning, sprinkling blood, poured out and put in that office by his Father, for that very end. It is impossible you could discern his body broken and his blood poured out, and yet deny it, and prefer and draw efficacy from the lower fountain,—you surely discern it. Now, sir, hear the proof texts,—my Father's hammer:—1st Cor. 11:29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." And as you have been very bold in demanding proof texts, I will give you another. See Hebrews 10:29,—“Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under feet the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.” Now, sir, it is no matter if all the popes and bishops and ministers of all sects, yes, and John Collins with them, curse and anathemise you a thousand times, it avails nothing; but the 30th verse says,—“Vengeance belongeth unto me, I will recompense, saith the Lord.” O, sir, agree with thine adversary while thou art in the way. You see I give no man's words as a statute, they can be nothing but witnesses, either false or true; for I believe none of them have got to the upper house of parliament to legislate for us. I intended to try the truth of the “Baptist Centenary,” but forgot,—it is an infirmity to which old and young babes

are subject. I feel pleased when my father spoon-feeds me and brightens up my ideas, bringing to my memory whatsoever he has said to me:

Another burst of his pride wine.—“A Methodist minister asked the Rev. Amory Gale, in Minnesota, how long it would be before the Baptists would hold their centenary. Mr. Gale replied that the Baptist centenary would occur in about 32 years, and that it would be their nineteenth centenary celebration. Why, these people are drunk and doting about their age. The Bible are before all others,—they acknowledge only one equal with themselves. I have been searching to find out their beginning, and the best I can find is in the “Religious Denominations of the World,” from the best authors, by Vincent L. Milner, page 38 and 39. He says the father of the Baptists in America was Rogers Williams. In the year 1639, the Baptist church in the country was organized in the Province of Rhode Island, it consisted principally of twelve members. As the whole company were unbaptized in their own estimation—never having been immersed—they designated one of their members, Mr. Ezekiel Holliman, to baptize Mr. Williams, who in return baptized Holliman and the other ten. Again,—the Rev. Benjamin Randall, disowned by the Calvinists for being Armenian, organized a church in New Durham, N. H., on the 30th day of June, 1780, and soon others were organized on the same plan. I hope, sir, you will never boast of your antiquity and clanish sectarianism. Again, Joseph Smith was head of the Mormons, and he claimed that an angel had given him a volume of inspired records written on plates of brass, and he translated them into the book of Mormon,—he was a great Baptist,—and six or seven more of the same, too tedious to dissect. But I see the whole foundation of their church is based on John’s baptism in Jordan, and Jesus coming to John to be baptized by him in the water, and Philip and the eunuch going down into the water and coming up out of the water,—and that was immersion,—and in Enon, because there was much water there. On these three points they lay the foundation of their church, and strain and twist all other scripture to support it. Now, I think you will agree with me that John and Christ is the true statute and the right mode; and that on the first day John commenced baptizing he (John) baptized Jesus, and John openly declared and said, “I baptize with water.” There is Philip and the eunuch and Enon, with much water. Now, do these two witness against John and Christ’s. No,—the mode is not mentioned in either place; but Philip surely understood the mode, with water, when John baptized him with water; and all the disciples and all the

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region round about knew John baptized with water, for it was
hid in a corner. Philip, from the fact of his own experience
and the knowledge he had of Jesus,—whom he preached to the
much, the slaughtered lamb, the sprinkler of nations,—could
you think that Philip used the words, in the act of baptism,
“plunge, dip and immerse”?—words that were never heard from
the lips of Jesus, nor from one of the apostles, neither is the
word recorded in the New Testament. They told me to read the
Bible, thinking that when they seen it in every page, I would
surely see it too. I confess I read it a little, and in all I read I
never found that great god “immerse.” It seems he made his
appearance in the days of Rogers Williams, between 200 and
300 years ago—a good while ago,—in their blindness striving
to upset the government of heaven; and now have grown so
large as to defy the armies of the God of Israel, and as broad
cast as John proclaimed “with water,” the opposite proclaims
“immersion” is the way, the only way. To prove this they have
dismissed the inferior word “with water,” and put “in” in its
place; and also the inferior word, used and uttered from the
lips of Christ and John, “baptize” is supplanted, and their great
goliath “immersion” put in its place. This is the truth, and
you cannot deny it,—I am a witness, ready any time to prove it.
There is no proof against John and Christ from Philip and the
much, for there is neither plunge, dip nor immerse here nor
in Enon. I believe such language was never used in either of
the two cases, to contradict John and Christ. No, they prove
nothing against either. Well, Christ and John were in the first
with water, and it is not mentioned with the other two,—
yet, all right,—for I believe they give no opposition to John
and Christ the statute; John and Christ are members of the
first Jewish church, and Christ transferred the old Jewish church
to the new Jewish church, and as there is no foundation but
Christ, and Christ not being in any of the three aforesaid,—
John's, the Roman and Baptist,—why, they must be bottom-
less, without a foundation. Is it possible, after all the toil and
labor of my weak baby mind, that you will provoke God to
give you the sentence,—cast the unprofitable servant into outer
darkness,—terrible thought! the last immer-
—but still I have duty to do; poor,
like a bubble on the stream, or a moat in the
—but God knows, if I could I would never let one of
you smell the fire, let alone to feel its scorching smart.
Again, how blind was Amory Gale making his triumph over
the Methodists who were only one hundred years of age, saying
they (the Baptists) would celebrate their nineteenth centenary

in about thirty-two years. Now God's church never can be built or raised on lies, it must be built on his Son, the rock; and he has said he will make them of the synagogue of satan who say they are Jews and are not, and do lie. The church is you never belonged to John's old church; and, sir, you commend others to have their wits about them and give bible answers like the above. It is said "one lie makes many,"—they have to be covered over with gospel order, bible answers and scripture records—like those on whom God pronounces woe,—see Luke 11:44: "For ye are as graves which appear and the men that walk over them are not aware of them."

I come now to reply to my mistaken friend's boast respecting the Baal of Infant Baptism. He says,—There has never been a time when a remnant of this people have not remained in the faith who have not bowed the knee to the baal of infant baptism. Now, sir, I think you are very like Peter, when he told him he served the things that be of men,—and I wish to serve the things that be of God. And here are the two distinct generations,—and when I make a digression from the God of the true statute, and tell lies, I wish you to apply my marks small cords, and not spare me, and I hope you will equally receive the same returned,—this will be following the example of our Lord to his lying, disobedient children. In the first place, sir, you have not the faith of John's church, for they gave the children the right and sign of the covenant, and the parents and priests performed the act, and God accepted the offering. The children were accepted equally with their believing parents. Now, sir, your godhead would not give the sign of the covenant to babes. And suppose they grow and want to be taken in by your godhead, upon the former Godhead accepting them, your godhead says "no,"—so the upper Godhead and the subject accepted is rejected. Therefore, these two facts prove you have not the faith of John, nor his church that existed in that time. So your superior godhead forbids you to bow to the infant aforesaid. I take you for proof; here you are so high up that you would not bow and accept babes as the above. Facts are a strong proof and cannot be denied.

I now come to prove God a pedo-baptist, so I go back to the first baptism ever recorded,—that at the Red Sea,—when the women and children were equally accepted with the first baptizer, God. And one of my unthinking friends said they were all adult believers. Oh, said I, there were six thousand men and what a numerous offspring they must have had. I think, a few nights before they left how God saved the first-born when they applied the blood out of the basin. And here

church never can on his Son, the Son of the synagogues and dolie. The ; and, sir, you n-and give bible makes many," order, bible anstom God pronouves which appearware of them." nd's boast respect here has never not remained in baal of infant Peter, when en,—and I wis are the two dist n from the Godb apply my mas you will equalyving the exam In the first p for they gave it, and the par epted the offer r believing par gn of the cover to be taken in epting them, and the subject prove you bisted in that w to the inf e so high up above. Facts o I go back to Sea,—when th the first ds said they v thousand m have had. ved the first- And here

you are opposite, for God commanded it to be kept in the and your godhead sentiment is—'away with your bowls and basins;' and you would not allow any one to follow God's command or example. And again, if your godhead had been and laying out your system, you would have corrected and Moses' mistakes, and have sent these ignorant, insensible and unconscious children back to Egypt until they believe their parents did, and then let them get their parents' baptism. But God accepted them,—and again we prove the two heads directly opposite. What would be the effect of sending them back,—why, God in his sovereign design choose that the children should fill up Joshua's army in going forth to Canaan,—and here again you are in opposition, inasmuch as you would upset the government of heaven.

Come to prove God is unchangeable and entered into covenant with Abraham. See Genesis 17:9,—read it, it is not two-hand. "God said unto Abraham, every man-child that among you shall be circumcised." Read it. But I will take the four characters that are to undergo the sign. And first, Abraham; second, his seed, Isaac; third, those born in thy house; fourth, the man or stranger bought with money, that undergo this sign, to you is the land of Canaan given. If God the covenant had said to you Abraham, and to your seed, those mentioned are to be circumcised as I am, an adult. Now, why it would have been then as it is now, only believers are to be baptized; if you had been permitted at the council you would have had it changed to make it consistent with your principles and practice,—you would have suggested that the word "child" be erased, and "eight days" changed, when there would be some reasonableness in bearing the sacrifice when they became adults. But the independent Sovereign has worded it, to you Abraham and adult believers, and your Isaac, when eight days old and circumcised, is as true an heir to Canaan as his father. It is enough when God is the recorder,—and the record says the babe is as acceptable with God as his adult believing father. There are some who have fallen so much from the tree of knowledge that they have not bowed the knee to this baal. God says it is an everlasting covenant. It is awful presuming in man to try to break the chain, and deny God of his sovereign choice of bowing (not his nature) his nature and carrying the lambs in his bosom. Abraham's spiritual seed will never know a change in God; if they take him at his word, and never fear results, but draw the knife and let God stay the hand or slay the victim. It will be all right in the end. Never bow to satan's wiley cunning and serpentine

twisting. God never gave a command to a child to believe,—God is not an austere man, to reap where he did not sow (see Matt. 2:14), but God commands the parents who have them in trust. He commanded Joseph and Mary to take the young child and get him circumcised, and he took them by night and departed into Egypt, and he called them to return to the land of Israel again. Parents are commanded to bring up their children in the nurture of the Lord. He does not bid them to take his place and convert them, but to reprove, admonish and teach them, and offer them to God both day and night. God was displeased with Moses for his neglect in not getting his son circumcised,—see Ex. 4:24. The apostle warns them against the opposition,—see Phillipians 3:2-5—“For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” The apostle could boast of having been circumcised the eighth day, and of being a Hebrew and a Pharisee; but he counts all these manual works and fleshly labours as dung and dross for the excellency of the knowledge of Christ Jesus. As he expresses it in Galatians 5:6—“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” The apostle Paul has settled it up forever. We see God commanded circumcision in old times,—the age of sacrifices,—and it ended with Christ himself. And in the new, before he went up into heaven, he commanded his disciples to teach and baptize all nations. So he is the Commander-in-chief in both, and his subjects are to obey equally in both. A Baptist friend said to me—“God does not show any displeasure on us as he did to Moses, and we don't baptize our children.” Well, your children should—if all nations are to be baptized—but the fact is your children's name is not honored with the name of Father, Son and Holy Ghost, and here again you prove your opposition. Several of my acquaintances have called children for me, and my common humanity hailed it with respect, and I did not request it, as the above do; but if you were bidden to do some great thing you would do it, but in so trivial a thing your majesty would not bow the knee. And here we may infer that common humanity is better than this godhead's system. But there are exceptions,—one of my favorite Baptist friends told me that two of his children were very sick, a lady friend came to see them, and she was as superstitious on her side of the question as he was on his—(and it is superstition to think that any man's hand, word or that water could take away one stain of sin; it would be a dishonor to Christ's fount, as that took death away and justified them; and I would have them all

baptized in the name of the Justifier, then my duty would be done, and I would have a good conscience toward God; the child has nothing to do in it, but it is left with the Fountain and Name, who has the efficacy and increase to give,)—but the father of the children, in his filial kindness, gave his consent to have them baptized, although he did not believe in the rite for children, yet he believed the name would do the children no harm; I confess I do revere his memory for his liberty and philanthropy. I heard of a female who could not let her head go down under the water,—some said “sprinkle her head,” but no, she was a true opposite.

But the foundation of God stands sure—the promise is to Abraham and his spiritual seed to all generations. Come, children, praise your meek and holy King—the opposite if they would stop you, but they cannot,—for your heavenly King inhales your sweet, docile and dependent breath, and when your babyish tones are accepted, that is enough. I am not a poet, but I now write an appropriate hymn:—

How large the promise, how divine,
To Abraham and his seed—
I am a God to thee and thine,
Supplying all you need.

The words of his extensive love
From age to age endure;
The angel of the covenant proves,
And seals the blessing sure.

Jesus the ancient faith confirmed,
To our great father given—
He takes our children to his arms,
And calls them heirs of heaven.

Oh, God, how faithful are thy ways,
Thy love endures the same;
Nor from the promise of thy grace
Blot out our children's name.

I now come to the transfer of the Jewish covenant to the Christian dispensation—and though the dispensation is changed the subjects are not changed—on the first christian day that ever dawned on the world, the first christian baptism was performed on that day; there could not have been a christian baptism before a christian day. There are four characters mentioned in the Christian as in the Jewish Covenant. (Acts 2:39.) First, to you, adult believers; second, to your children; third, to all that are afar off—to us gentiles; fourth, even as many as the Lord our God shall call—yea, and heathen lands to the

uttermost parts of the earth. Children are mentioned instead of seed, but it is no matter about the shell of tongues when the substance is the same. Had not seed nor children been mentioned in the transfer of the covenant it would have caused a wonderful commotion among the Jews, for God so repeatedly renewed it to Isaac and to Jacob, and for him to discard their children on the first christian day that God organized them into the first christian church, would have been terrible beyond description,—they being all Jews and not gentiles; if God had transferred it to the gentiles, the Jews could not have felt it so much. But God is not changed, he is truth, he said—to you and your seed, to you, Jews, and to your children; this only is the true church of God, and this is the first christian church and it will be the last. There has never been a church organized by God but that one old and new Jewish church, and since that time he has never come down to correct any mistake he made, or to re-model it; if other churches have been instituted they are the inventions of men,—and God has told us of them, for man has sought out many inventions. All the true members of this church have no goodness of their own, if they are good they received all freely from God, therefore they cannot boast of a particle of their goodness, but of God, the free giver. For if you were to come with your fasting and praying, and travels, and preaching, and feeding the poor, &c., and ask for entrance on account of them, you cannot get admittance. But if you do these duties, and thank the giver of health and strength, wisdom and grace, who has enabled you to do these duties with a single eye and pure motive, to glorify his name and extend his kingdom, and still be dependent, and ask and receive that your joy may be full,—this character will still be accepted by God, the head of his church. Suppose your name was enrolled in the hundred and forty church books, and you went through all the requirements of their church systems, without the humble nature and character of Christ it is all of no use, it profiteth nothing.

As God has never changed his covenant, making babes equal with their believing parents, it is wrong to try to deprive God of his sovereign right of placing and organizing the duties of parent and child,—but the opposite have done it. Why, they would not do it. For instance,—see the covenant the crown-heads of England make with their subjects. For example: I petition the crown land office for one hundred acres of land,—I pay all demands and I get the grant, and live on and improve it. After my death some conjecturers and lawyers lay out their plans to get my property; as I got my property by petitioning

for it, they wish to get it in the same way; the crown land officer replies and makes inquiry,—Did John Collins make a will? No. Did he deed it away to any one? No. Has he any heirs? Oh, yes, but they are ignorant, insensible and unconscious babes, who don't know anything about it, and are not able to work it. We are competent to work it well. The crown land officer replies,—that land was conveyed by law to John Collins, his heirs, (second in the covenant,) his executors and assigns. We have four parties mentioned in Britain's crownland covenant. Conjecture is a bad foundation upon which to obtain property contrary to law. Do you think Britain would accept of your legislation which deprives babes of their rights. Would the God of Abraham be less wise? No, no,—God will never take you to heaven to correct his mistakes and legislate for him, you must keep with the opposition. See 2d Tim. 2:5,—“And if a man also strive for masteries yet is he not crowned except he strive lawfully.” The imperative law of the opposite is that without believing they must be lost. Babes cannot believe, so they must be lost. They tell us of God's mercy; but God's justice is guided by law, and his mercy equally so. I never heard one of the opposite quote a law whereby a baby could be saved; but leave it recklessly to mercy to save it or not. But God made the covenant well, and it never can be changed,—Thus saith the Lord God,—To you Abraham and your seed,—to you adult believers, and to your children. To you British freeman and your heirs. The children or heirs are second in both covenants; they never can be altered until the opposition to both crownheads overthrow their sceptres.

I ask, did God the Son act contrary to the above covenant when he took upon him our humility? Surely no. Luke, 9:38, “. . . Saying, Master I beseech thee, look upon my son, for he is my only son.” Jesus accepts the second in the covenant in the 42d verse—“And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.” Here act and deed prove the covenant true. Mark, 9:21; 23, 24,—“And he asked his father, how long is it ago since this came unto him? And he said, of a child.” “Jesus said unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I” (not the child) “believe; help thou mine unbelief.” Jesus never calls for babes' faith, the second in the covenant law settles that. Verse 27th,—“But Jesus took him by the hand, and lifted him up, and he arose.” Again, Mark 7:26-29,—“The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast fourth the devil out of her daugh-

ter." But he said unto her "... It is not meet to take the children's bread and cast it to the dogs." "... Yes, Lord; yet the dogs under the table eat of the children's crumbs." "And he said unto her," (not unto the daughter) "For this saying go thy way, the devil is gone out of thy daughter." This proves the divinity of the Son of God,—bodily present with her, and omniscient and omnipresent with devils, to make them go at his bidding. Oh, blessed humility, how he exalts them who sink down into his nature. Yes, he honored her more than Seaveas seven sons that were priests, who in their pride and ambition used his name whom Paul preached, but he withdrew his virtue from his name, and for their hypocrisy he permitted the devils to have a battle with their own kindred, and he allowed the devils to leap on them, and they ran away naked and wounded. Matthew 8: 6.—The centurion presents his adult servant. Verse 13,—“And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.” Another instance is where an adult was let down through the tileing of the house, and Jesus seeing their faith healed him. In these two cases the Lord accepts the faith of the presenters, and the subject's faith is not mentioned. See 13: 26,—now hear this from John the Baptist's mouth,—as a Jew he understood God's laws and government in all family relationship.—Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. Here John embodies the whole. We see from the forgoing, when faithfully presented, God accepts of their household were they twelve or fifteen years of age. See Mark 9: 35, 36, 37,—he calls his disciples to take notice to the statute that he had set up for them to try and measure themselves by; he took a child and set him in their midst, and took him in his arms, and said unto them, (not to the world,) “Whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.” So we see it is not the great, the mighty, the noble, the sage, the wit, the learned, or the critic, but the little one who knows what it is to be upheld by the power of the everlasting arms, all sufficient to defend them in life, and in death the latest foe is conquered, and is greeted on the other side with welcome, come up higher, inherit the father's inheritance,—long sought, but now found forever more. The opposite would have the Greek lexicographers as the statute to show what side they are on. No change in God, see Mark 10: 13, 14, 15, 16,—“And they brought young children to him, that he should touch them; and his disciples re-

buked them that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them." I went to hear a Baptist minister preach on the sin of infant baptism; when he read the foregoing text correctly, I wondered how he would get over it, when Christ gave it his baptism, which is his approval and blessing. He said it was not the usage to bring insensible infants to him; for religion is to be felt and enjoyed sensibly, and that God commanded men to repent and believe the gospel and be baptized, and that children being brought to him was for the purpose of having disease cured. This is very plausible, but a little one-sided. Now, our God accepts of both—spiritual and temporal; but your opposite god limits our God to believers and their flesh powers being matured to be capable of knowing all its interest. Ye are straightened in your own bowels; but Jesus opens the life giving fountain, and sheds it on both characters, when lawfully presented,—the baby being accepted equally with its parents. I do not believe that children were never brought to him but in cases of sickness; this is a little sleight of hand to suit their purposes. We read, first, that they brought young children to him,—not a word about disease, as in other cases; second, his disciples rebuked them; third, when Jesus saw it he was much displeased; fourth, he corrected the ignorance and mistake of his disciples, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God,"—I think the disciples never got reproved again on this point; and fifth, he tells them whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. The opposite god says in effect,—we will never bow the knee to such a Baal, to bring down our supremacy. This is like two kings, the one commanded not to make any image nor worship it, and another command from the same king was to attend morning and evening prayer; the opposite king commanded his superior God to bow down and worship. But these three aforesaid little babes, such as the above, depended on the milk of the word to grow thereby. Just the same that day as the day he sat on the mountain and addressed his disciples, telling them to take no thought what they should eat or drink, or wherewithal they should be clothed,—your heavenly father knows ye have need of them. These members of his church, captives, far from home, were not afraid of the wrath of the king, owing to

their security, the King of kings. These little babes, like those Jesus mentioned, had no officer to plan their defence, nor military to form and fill up the ranks, no sword, no spear, no musket, ball nor powder, nor physical or animal powers to defend them; their heavenly father and king forbid them taking thought for their safety,—no, they had not to move a hand or foot, finger nor toe to defend themselves,—the baby complete—the parent stands in their defence, yes, Jesus (the fourth) made the flames powerless. Daniel was cast into the lion's den because he prayed; but the superior kind protected him because he prayed, and the inferior, with all his plans, backed by the lion's hunger, could not spill one drop of his blood while he kept the faith; he stopped their mouths, and he had not to say as much to the lions as "be quiet" in order to save himself. We see this glorious and divine institution strips us of all our self-righteousness and self-dependence, and all meritorious works for salvation, and we are to be dependent as babes. Why should they cry one to another, "give us of your oil for our lamps have gone out?" Go to Christ who is made unto us wisdom, righteousness, sanctification and free redemption. The 16th verse in this paragraph is the kernel or cream that gives nutriment,—“And he took them up in his arms, put his hands upon them and blessed them.” Would we be in any error to follow the example of Christ, and give the child the sign of the true baptism—his blessing, and justification and acceptance? Surely not; on this ground Peter in the 11th chapter of Acts claims his justification for baptizing Cornelius and his household, seeing that God had given the like gift to the Gentiles as they (the Jews) received at the beginning of the christian era, the day of Pentecost. I want no better examples to follow than Christ and Peter, and believe we have a right candidate for baptism when we have a justified baby; we are sure we never baptize a hypocrite,—and I believe in all the Jewish age of circumcision there never was a hypocrite baby initiated in the covenant and accepted with God, but I would not say that for the adults as I believe there are many hypocritical adults baptized, although if that was the case in that day it could not be otherwise, for the world, generally speaking, were idolators and heathens; therefore they had to preach and teach Jesus Christ, his name and kingdom, and believing in the doctrines he taught them, his disciples baptized in the name of the author of the doctrines they and their households rejoiced in,—not in the doctrine of apostolic succession and you who contradict him,—not in the doctrine that babies are lost because they do not believe, nor in the doctrine that idiots are lost because they do not be-

lieve; the opposite to you has made provision for them,—he says, where there is little given there is little required; but not in the gospel doctrine you teach,—that all heathens are to be lost because they don't believe in the gospel which they never heard; the heavenly father gives them a retreat in his law, sin is not imputed where there is no law,—their conscience is a law to them; how mercy makes a hiding-place, where justice and judgment mingle into love. What an awful faith is the doctrine that rejects all believers in Christ because they are not immersed; their godhead's system condemns their own children without they are immersed. I heard it from their lips,—it is not he that believeth shall be saved, but he that is baptized. So grace and faith will not save us, but their immersionist god will. An old country woman brought up to this point her senses got into a puzzle and confusion, finding according to their new doctrine they must be immersed or lost, in her simplicity she exclaimed, "The Lord pity us if the old country people are all lost, where the name of baptism by immersion was never heard." But to return to the paragraph which the minister dismissed, imagining he proved the sin of infant baptism. As three consistent witnesses prove all cases I will give you them. I will not give you the prophets nor the apostles, but the three witnesses of the Godhead. First, the word; second, his spirit; third, his nature. He said, "Suffer little children to come unto me," that is his word; second, his spirit,—he was displeased with his disciples (not with those who brought the children); and third, his nature proved,—his hand and his blessing. And here the question is settled forever and ever—first, the baby fit for the old Jewish church; second, and the new Jewish church; third, fit for his holy hands and blessing, and fourth, fit for heaven.

See Israel's gentle Shepherd stands,
With all-engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms.

Permit them to approach, he cries,
Nor scorn their humble name,
For 'twas to bless such souls as these
The Lord of angels came.

We bring them, Lord, in thankful hands,
And yield them up to thee,
Joyful that we ourselves are thine,—
Thine let our offspring be.

Very lately I heard of a Baptist minister who would not sing this hymn. Why you would think they would like to see them cast down and their mouths stopped. Our Lord has said "Whatsoever measure ye meet shall be measured to you again."

In Mark 5:22, a ruler of the synagogue, Jairus by name, besought him to put his hands on his little daughter and she would live; he went, and when he came near the house certain met the father and told him his daughter was dead: why troublest thou the Master any further? When Jesus heard the word he said to the father, "Be not afraid, only believe." It could not be the daughter's faith, she being dead. The opposite party were at hand, and they laughed him to scorn, but he cast out the laughers and scorers, and took in the father and mother of the damsel, and them that were with him, and he took her by the hand and said, "Damsel, I say unto thee, arise." And the damsel arose and walked, for she was twelve years of age. Well might the household sing,—glory to God on high, above all gods he is. We never heard such joyful notes from the opposition household. It has been thought by some that children become accountable about twelve years of age, from the example of Jesus, who said to his parents—"Would ye know that I must go about my Father's business." But I leave it there, and come to the solid rock, that is—Jesus took in the father and mother, the presenters of their daughter; what a happy household, to have the covenant law revealed, to you and to your children; the most convincing and confirming of the covenant was the dead child brought to life. I would say in scripture language, "Let God be true and every man a liar," and let the opposite reverse it if they can.

In John 4:47—the nobleman's child presented by his father. And Jesus said except ye see signs and wonders ye will not believe. He said, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word Jesus had spoken unto him, and he went his way. His servant met him, and said, Thy son liveth. And he enquired at what time he began to mend; and he said, Yesterday at the seventh hour the fever left him. Then he proves whether it was nature or nature's God restored his child. So the father knew it was at the same hour in the which Jesus said unto him, Thy son liveth; and he and his whole household believed. It was not the child's faith, for it was not present with Jesus and the father when they conversed. And in that hour he was healed. Here, through the father's faith alone God conveyed the blessings of his covenant to his household—to you and your children. And all the opposite who reject, by unbelief, can never draw a blessing to themselves nor their children. Here his omniscience and omnipresence is proved,—the attributes of the Father in him,—though far apart, the moment he spoke the healing came. Distance is not with him,—what a mystery to poor humanity!

What a mystery, when we think of John, the babe, leaping when Mary, who was bearing Jesus, saluted Elisabeth, and she was filled with the Holy Ghost! Who by searching can find him out? In the case of the jailor when he asked, Sirs, what shall I do to be saved? they did not direct him to works of righteousness to get salvation; that is not the medium or way to find it. The new and living way is—believe on the Lord Jesus Christ and thou shalt be saved, and thy house. He little knew this way of salvation for himself and much less his house; but the apostle with firmness told it to him before either him or his house were saved, and made no mention of age. Where did Paul get this bold assertion? Paul well knew the original parent stock to Abraham, and Jesus the native olive tree. When the jailor believed he took them first out of the inner prison; here the good works spring from his saved soul,—instead of being their tyrannical master he becomes their servant and washed their stripes; the apostles taught them the word of the Lord, that because he was Abraham's seed his household was implied, and he was baptized, he and all his straightway. Then they multiplied their good works, for when he had brought them into his house he sat meat before them, and rejoiced believing in God with all his house; here an increase of faith and grace is multiplied unto them; it is but the earnest of that which lay before them, and for us all who live and believe.

Some may ask where Paul got this teaching about households. See Luke 19:9.—There was a man named Zacchæus who was anxious to see Jesus, he gave him an outward call and it was an effectual one, too, for he came down and received him joyfully. He stood before the Lord and said, Behold, Lord, the half of my goods I give to the poor. The law did not bind him to give the half to the poor, that was left to his own discretion, but the law bound every man who had ill-begotten property to restore it fourfold, and he submitted to his Lord's requirement.

Jesus said unto him, This day is salvation come to this house,asmuch as he also is a son of Abraham. This is the conclusion and top-stone in settling all disputes about households. The apostle Paul puts the house last, but Jesus puts it first; it is the same in substance,—that God equally accepted the households with the adult believing parents. I am more convinced of this since writing of the act and deed of Jesus, and in his saying "only believe." The damsel being dead had no faith. He took her by the hand and gave her alive to her parents, the only fit representatives of their child. Jesus accepted the faith of the parents and never scrupled about her being twelve years of age. The apostle Paul was grieved when he heard of innova-

ventions on the faith and abuse of the ordinances. He baptized Crespes and Gaius, and also the household of Stephanus: but he preferred the great work of preaching the gospel. And then and now there is not one golden link broken from Abraham to Jesus. The diamond and topstone, of truth crowns the whole. I insert a hymn which appeared in the *Christian Banner*:—

Above all names the precious name
Of Jesus is the best;
It is so simple, short
And easily expressed.

The babe can lip this precious name,
The child can tell its story,
The sick can whisper it through pain,
The old still speak his glory.

It is so small and yet so great,
So much does comprehend,
That when the angels speak the name
Then every knee must bend.

So small that little children's hearts
Can give it dwelling place;
So vast the heaven of heavens itself
Can scarce afford it place.

Then, too, this name has wond'rous
power
To comfort, soothe and cheer,
To brighten every gloomy hour,
And scatter every fear.

No other name can save the soul,
And lead to heavenly rest,
Now children sing this lovely name,
The dearest and the best.

There is no name so sweet on earth,
No name so sweet in heaven,
The name before his wond'rous birth
To Christ the Saviour given.

We love to sing around our king,
And hail him—Blessed Jesus!
For there's no word ear ever heard
So dear, so sweet as Jesus.

And to me it is sufficient. The acts, deeds, words, spirit and nature of Jesus, against his false prophets and false doctrines, and approving of his true ones. God always exposed the sins of his apostles and prophets, lest any one should be deceived by them. A wayfaring man though a fool need not err therein, even if he has never learned a sentence of grammar or any of the dead languages,—Christ has not put it as a stumbling block in the way to get to him; only know your mother-tongue and heavenly Father's voice, and all will be well with you, your passport will be clear.

I come to prove the harmony of God's word, spirit and nature with respect to baptism. 1st Corinthians, 15: 29,—“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” Doctor Clark says this is the most difficult verse in the New Testament, for notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations as there are interpreters. I shall not employ my time, nor that of my readers, with a vast number of conflicting opinions. I think the Doctor was disgusted with their corrupt streams and he threw them from his senses,—as I felt when I read the “One Hundred and Twenty Denominations,” and seen the inventions of satan and man, and covering all over with

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Christ and christianity, gospel order, etc,—and every denomination wants to baptize in the faith of its creed and organized church government, asserting that it is the bible doctrine. We have a right to believe one as well as the other, when they acknowledge the statute, the bible. The Doctor, in his first observation states the truth, for the apostle Paul all through was proving the doctrine of the resurrection. This doctrine Christ taught his disciples, and Paul is his witness. Many of the denominations are not Saducees.

I now wish to show the christian faith recorded in the bible, apart from all sects and creeds; and every candidate for baptism should make his profession of faith in the doctrines Christ taught his disciples. First, the fall of man. Second, the remedy, Jesus, God's free gift; the moment he gave him he restored all that was dead in Adam to life, and all condemned, to justification. Third, the doctrine of repentance, which he taught his disciples; Peter understood it well, and told his master he forgave his brother seven times,—our Lord approved of his obedience, and taught him if his brother repented to forgive him seventy times seven. He taught this practically to his servants, he forgave them because they had nothing to pay with, and because they desired him; and one of them met his fellow servant and demanded payment of his debt, his fellow servant promised to pay him all, he would not wait, but put him in prison; his lord called him to account, and told him he should have forgiven his fellow servant as his lord had forgiven him, and he ordered him to be put in prison (not for the former but the latter); so there is forgiveness with God by repentance, and according to his teachings there is forgiveness, man with man,—but let no man take God's place. When the law-clause is complied with, this free gift is not the justifier of one offence but of many offences; and this is the fourth doctrine he taught his disciples—justification. Fifth, growing in grace and the farther knowledge of Jesus Christ. See Hebrews 6:1. Leaving the foundation of repentance from dead works, the doctrine of Christ is to go on to perfection, and faith toward God in the doctrine of baptisms;—yes, multiplied and renewed blessings every day. Sixth, the resurrection from the dead, eternal judgment, etc. These are the essential doctrines Christ taught his disciples; the candidates believing these doctrines, being determined to persevere to the end—and if they have children, upon their profession of faith in God, the children will be accepted by him, and honor their name with Father, Son and Holy Ghost. Constant living and believing faith is sure to draw the blessings we need to conquer every foe, and living and

believing in him we shall never die,—he cannot die, and his life being ours we cannot die,—but will pass through death's rapids as a shadow to life's fruition, where death can never come. Let man keep his place and not intrude on God's place to attempt to regenerate either men or children, but accept of them when God has done that work for them. Parents have to lament over the disobedience of their children, yes, and our Lord has made lamentation and said he had brought up children and they had rebelled against him, and he upbraids them, saying, "the ox knoweth his owner," etc.—Isaiah, 1:2.

But to return to Corinthians 15:9, which the wisest and most learned men in the world, the Doctor says, have labored at and discussed, each one striving to be wiser than all the rest put together, and the Doctor seems to leave it to them to finish. It seems plain to me,—as Paul was a great advocate of the doctrine of the resurrection, the topstone that crowns all the rest in heaven, and as it is upon the profession of their faith all baptisms take place, and as Christ is the resurrection and the life, and Paul his advocate, it is essentially necessary that all candidates for christian baptism should profess their faith in the resurrection. Paul says there is a natural body and a spiritual body, in other words, an outward man and an inward man; he also says, as the outward man decays the inward man is to be renewed day by day. The inward man resides in the decaying man, and when unable to sustain its guest it takes its flight, and when the resurrection morn dawns the re-creating hand of God brings it forth a spiritual body. See Romans 7:3, 4. Paul asks,—“How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” This represents us as penitent, broken-hearted sinners: by the Spirit of God and by faith our souls are saved through His death and resurrection,—we are raised to newness of life, the flesh lusts are crucified, and are dead to the pleasures they formerly lived in. How can we live any longer in sin when we have no desire for or pleasure in it? Another correspondent proves the above,—“You hath he quickened who were dead in trespasses and sin.” Christ has all the glory here, and man is stripped of his fig leaves. There are two figures which our Baptist friends greatly boast of,—they are “burying” and “planting.” First, buried with him by baptism unto death. It must mean the soul, for there is no change in the body by going through the operation. I heard them say they should follow the Saviour to the grave. That is another “say so,” for we never heard of him being buried but once; and what was the mode?—his

grave was hewn out of a rock, and far less particles thrown out than we do with the spade or shovel. How was he covered—was it by an application,—was the rock cleaved asunder, and was he covered over by it? Here you are confounded. He was buried the way we bury, by an application to the subject. The stone was placed to the door and sealed (the same as I have seen in the votes in Ireland). The stone applied to and the same plastered. Therefore there is no figure suits their system but Coradatha, where the earth opened and closed over them,—a complete burying by immersion, and more complete still by the people being buried alive. Again, we are planted in the likeness, we shall also be in the likeness at the resurrection. How do we practically plant say apple quicks? We dig up and prepare the place, pulverize the soil and apply it to the roots; likewise the same to all others of the kind. To say we pressed them under the soil would be untrue. When potatoes are planted in beds we generally spread the manure and drop the seed, take the spade, dig the earth and apply it to them; with the hoe we prepare a place for the seed, and then apply the soil to them; we make the drills with the plough, spread the manure, drop the seed and then apply the mould to them with the plough. It is all in harmony with Christ applying the Spirit to the subject, and John the water. We sow wheat, oats and other seed broadcast, and apply the mould with a harrow, rake or other instrument,—by application. I believe you are a contradiction to your system, for you never followed the sower and with your finger pressed the seed down under the earth. This does not refer to the body, but to the soul taking its roots out of the world's pleasures. We know when the roots are taken out of the soil they draw no nourishment from it; and then in their withering, dying state Christ takes them and plants them in his soil of grace, and they draw their nourishment from the soil they are planted in; Christ nourishes it to bring forth holy living and triumphant dying.

See 1st Corinth. 12:13,—“For by one Spirit are we all baptized into one body,” (this must be the inner man) “whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.” This belongs to the spiritual membership of Christ's spirit—this is surely the inner man; not making little of the outward man, but keeping it in its place, like leaves about a fruit and chaff about wheat. If you think you can live on leaves and chaff you are mistaken—you will not survive long; a soul cannot live on means and ordinances,—it must have Christ's spirit and life to enjoy them or else they will die.

I refer to Ephesians 4:5, 6,—There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, and God and Father of all, who is over all, etc. There is nothing plainer than—1st, God is the spiritual father; 2d, his spiritual children; 3rd, his spiritual baptism—the blessing of the father and the power from on high—for he is above all and over all. Had they all the baptisms by the holiest men they could not be made members of Christ's church without the blessing and acceptance of the Father. I heard this scripture explained by a speaker in the Baptist society; he said that one faith, one Lord and one baptism was John's baptism by immersion. Why they might as well bow down to Diana of the Ephesians as to bow to such teaching as this. They do not seem to know that John's baptism is done away with; in sympathy and affection I will take a little more pains to prove it. See Acts 19:2, 3. Read it, for I will only give you the substance in as few words as possible. Paul finding certain disciples said unto them,—Have ye received the Holy Ghost since ye believed? Unto what were ye baptized? They said,—Unto John's baptism. Paul said,—John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. So they are looking and believing no more, for t'at is come (so John's baptism is done away with), and a second takes its place. And they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied. John's was as true a mode as Christ's, for Christ gave it to him; but Christ's mode had power and fire in it. Here it is proved by Paul, by acts and deeds, (not by words) that John's baptism is done away with.

The same apostle writing to the Collosians (2:8,—14) warns them to beware of being spoiled by philosophy and vain deceit, after the tradition of men, and not after Christ: in whom also ye are circumcised with the circumcision made without hands, (this must be the inner man) in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God,—and forgiving all trespasses and blotting out the handwriting of ordinances that was against us. Here Paul shows them by Christ's circumcision, baptism, death and resurrection, and we having faith in Christ's redeeming plan, the old man of sin dies and is buried, and the new man is risen with Christ to sit in heavenly places with him.

Paul carries out Christ's pure spiritual baptism to operate upon the inner man. Bodily exercises are but little esteemed by God. See Tim. 4: 8,—“For bodily exercise profiteth little, but godliness is profitable for all things.” etc. See Titus, 3: 5,—“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.” We see that works must spring from the heart, the true spiritual fountain. God the Spirit accepts them, (not from the outer man) see Galatians, 6: 2,—“Behold I Paul say unto you, that if you be circumcised Christ shall profit you nothing.” Paul proves that circumcision and John's baptism have passed away with the dispensation, and the opposite has no profit from Christ; he accepts of no corruptible flesh deeds for pure spirituality. See John 6: 63,—“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” As the body with the world is death stricken, how could it and its servers give life to the soul or spirit?—that God alone quickens, giving it life and keeping it alive. Paul and John were taught in this spiritual, heavenly and divine school. The foregoing proves God unchangeable and consistent in all his attributes—without variableness or turning.

I come now to make some remarks on the New York American Bible Union. Years past, when they were collecting money to get, as they said, a true translation of the Bible,—for they would have the most learned men of all denominations to translate it, and they would surely have the original and true translation now,—by telling these tales they got hundreds of dollars from the simple ones. While satan feeds them with the tree of knowledge, they get so full of it as to tell all former translators to stand aside, we are more holy than you, and there are none so wise, none so learned or fit to find out the meaning of words as we are; none fit to make laws or amend God's laws, or to inflict penalties or give indulgences but us. The people gathered them thousands of dollars—an extensive fleshly harvest. Paul treats this generation in this manner, long, long ago,—We are fools but ye are wise; ye are honorable, but we are despised, etc. Such pasture as barren rocks and pride's ambitious hills, goats might live upon, but sheep and lambs would get dwarfish and lean on it. Sheep and lambs can only live and thrive in meek humility's lawns and vallies low, with pastures young, and fresh and green, and waters deep, and still and calm. I confess I am an old pedo-baptist baby, and belong to a Father who is a pedo-baptist; he baptized whole families,

and my elder brother, Jesus, did the same (he was not ashamed to call us little ones brethren), and by act and deed he baptized babes with his baptism, by conveying it by an application of his hands. Babes are not very careful whose ears they greet, and it is no matter what any baby says; but we should listen to the Father who wields the word and spirit. In the preface to the three gospels they remark—it is proper to say that there is a difference of opinion among the members of the communion in regard to the substitution of “the immerser” for “the baptist.” And now to be plain with you, I charge you with placing two lies on your bible’s forehead, and will give your own evidence to prove it. First, I hear of a great Bible Union, and then this Union states there is a *disunion* among the members of the committee in regard to erasing “baptist” and substituting “immerser.” Your own testimony proves disunion—a lie on your bible’s forehead. Second, they say—“The New Testament of our Lord and Saviour Jesus Christ.” The same words are used on the covering of our Testament, but the inside of yours is not the same,—it is an imposition. I heard some of them say—teach and preach what Christ said and commanded. Now, I demand of you to prove where in all the New Testament Jesus said “immersion” or commanded it to be used in any act of conveying a blessing to one subject; I want you to prove where God instituted it as an ordinance of his, and where he blessed in the ordinance; and where the apostles preached immersion for the remission of sin. It is not in all the New Testament,—true, it is in yours. Do you suppose we will give up Father, Son and Spirit, all the prophets, all the apostles, and what they commanded and said, and indorse your angel-of-light men? I got a New Testament, (as a whole) which was printed two years after the three gospels, and I looked to see if they had retained “John the Baptist,” but no, he is an immerser,—in opposition to the words expressed by Jesus, for he bore witness of John himself, saying, of all the prophets born of woman there has not risen a greater than John the Baptist. What learned men these are, who know the original word better than the original God knows it. All the disciples called him a baptist, but these learned men in the world (for so I have heard) and these divines may tell them they are as ignorant as Christ, or they would not have named him so. At the first of your book you state it is the New Testament of our Lord and Saviour Jesus Christ, and on the inside you deny the plainest words that ever fell from Christ’s lips, and from the apostles, who never used the language of your book; telling us this is Christ’s Testament must be an untruth, when you deny him and his words.

See Prov. 30: 5, 6,—Every word of God is pure. Add not unto his words lest he reprove thee, and thou be found a liar. Prov. 13: 5,—A righteous man hateth lying; but a wicked man is leathsome, and cometh to shame. The Father wields the two-edged blade,—see Jeremiah 50: 36,—A sword is upon the liars, and they shall dote; a sword is upon her mighty men, and they shall be dismayed. Titus 1: 12,—The Cretians are alway liars, etc. When they preach baptism one time they are sure to end with immersion; when they deny baptism they should never name it, for by doing so it looks as if they were the characters of whom the Apostle Paul warns the simple children no more to be tossed to and fro, and carried about by every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. In that day, as well as now, this generation existed, blowing their windy doctrine about to deceive the child-like simple ones. I say, I thank thee, Lord, that I am not snared yet, and I owe it all to thee. In justice, my friends, you cannot be offended with me when I give you to see your enemy, and how you have to meet him,—you have time to make peace with him, or else gather up your forces and overthrow his system. I have been ready to say when you preach baptism,—why do you make a new version to destroy it?—the other changes do not amount to much. I will cite a few of the changes made in words. Matthew 5: 3,—Happy are the poor in spirit,—instead of “Blessed,” etc., and wherever the word “blessed” was in the verses following they have substituted “happy.” I believe the way Jesus words it is the best,—for when he blesses happiness flows through the blessing or baptism he gives. By their version one would think they can be happy without his blessing or baptism; if they can it will show their supremacy over the illiterate Jesus, and the untaught fishermen. “But we have been in highest schools and colleges of the day and age,” (so I was told) “the nineteenth century.” They cannot erase the original or place words to acquit us. Again v. 15, they substitute “lamp” for “candle, and “lightstand” for “candlestick,” and “shine to all” instead of “light to all.” Matthew 10: 35,—they change “daughter in law” to “bride,” and in the 11th chapter they have to “report to John” instead of “shew John;” v. 12, “the violent take it by force,” they say “the violent seize upon it.” Revelation 22: 19,—in one place they change from “book of life” to “tree of life.” These are specimens of their new-fangled order of words. They do away with candle and candlestick, and put lamp and lightstand in their places. Oh, how men darken council with words; but I like the kernel, the substance of words, and that is light,—and

God said in the beginning, let there be light, and there was light. This new firm, keeping pace with the age as it passes, in effect says,—you must not use the word light, for it would offend this late superior god's ears, and for the future use the word shine, and acknowledge our godhead's superiority. See Matthew 3: 11,—John says, "I baptize you with water," and "he shall baptize you with the Holy Ghost and with fire;" they say, "he will immerse you in the Holy Spirit and fire." You tell to a listening world that John said of Christ that he would immerse you in the Holy Spirit and fire. As I have partly gone over this ground before, I will strive to be short. This is John's prophecy of Christ coming after him; and on the day of Pentecost it was fulfilled; but John bears witness of Christ, that he gave him his commission to baptize with water, and John, faithful to his commission and Master, never varied in all the cross-examinations he passed through, his evidence was always, without an exception, with water and with the Holy Ghost; you say Spirit, but that is right, for God is a spirit and his is a spiritual kingdom and spiritual subjects. In fact, you tell John he is a liar for saying he baptized with water when he did not, but immersed in water; and John is a false prophet for prophesying that Christ would baptize with the Holy Ghost and with fire, when he immersed in the Holy Ghost and in fire. Either the god of this world and his subjects must be liars, or else the God of heaven and his subjects, for telling that,—that which was not, must be a lie. And here we come to the battle field to fight the good fight of faith,—either to believe the God of heaven, whose nature is to bring all up to himself, otherwise, believe the god of this world, whose nature is to darken and blind the people, and get them to believe they are going straight up to heaven without God the Spirit at all,—and then he is sure of his prey. My father teaches me that I can always find out the truth here, and not to believe man's mere assertions. The truth is God has the two fires for the two characters,—for the weak and feeble little ones the smiles of his face; for the opposite the sentence is passed, waiting for the day of execution,—cast into hell, where the worm dieth not and the fire is not quenched.—Mark 9: 46, 48. This is the fire for satan and all flesh lust lovers, and all opposers of God's sovereignty. Satan would not lead any one to believe that this is the fire they will be plunged, dipped or immersed in. Let us try the case whether it was upper fire or lower fire. This prophecy of John's was fulfilled on the day of Pentecost. The fact is the upper fire came down from heaven and descended on them; the second fact is, by its application they were filled

with joy and praised the God of heaven. The first fact with this God of immersion is, they must be above, for they will not allow anything to descend on them—they must get above and be applied to the fire beneath,—this fact proves it is not the upper fire. And second, its effects, which we hear from an inhabitant of that fire,—“I am tormented in this flame;” what a different effect from the upper fire. Now, if you could prove that they were all with one accord in the upper chamber, and a door in the floor, or tank, as in some meeting-houses, and the Holy Spirit filled the basement and lower parts of the house, and the door lifted and they were let down into the Holy Ghost and fire, and plunged, dipped and immersed, we could believe you, but we cannot take your “say so.” I believe your new version must be a counterfeit, and God will never pass such opposite currency in his bank. You cannot prove the above true; if you could you would prove Christ and John both liars. This firm should tell Christ he was immersed in the dove, the Spirit, and that would be as true as what they have said. John may say to you, as Peter said to Annanias, “Thou hast not only lied to man, but to the Holy Ghost.” I would ask this firm—How could satan blind your minds to carry out your system, for you must get above God and heaven to carry out your immersion with consistency. You must get above God in order to be immersed in God the Spirit; you surely have read that God fills heaven’s bounds and space, and is above all. Satan would be pleased to get you above God and heaven, and Father, Son and Spirit beneath. And having in your imagination achieved such a victory, and you being the second church according to your own counting of kindred, and as you fancy your old mother is doting by this time, and say—as I am second, and your daughter, too, and you hear I have got supremacy over God and heaven,—and sure you never got higher than that—and you know that I, as well you, love to boast of our age, our antiquity; and you transubstantiate Christ’s material body, but I transubstantiate Christ and John from Baptists to immersionists; and, like you, I would not baptize any without they gave up their consciences to me, and make their profession of faith to the true church statute, and talk a little about believing in God,—but that is secondary, to cover over,—other churches stretch like india rubber, but we are firm; you and I agree that none should sit at the Lord’s table but those who have passed through our qualifications and fitness; we can boast of our property, riches and great numbers, to encompass the world and get all to bow to our supremacy—the last church. (I never heard but from yourselves that you were the first church and you would be the last.)

Their near affinity continues,—the one corrects Christ's translation, "repentance," and substitutes "penance" in its place. So Jesus in his government would put the soul to travail and labor, and the opposite would have the animal body power of man to go through the labor and travail. Also, in our translation it is Jacob who worships leaning on the top of his staff; theirs is the supreme translation, to suit their system,—earth, earthy, as is the superior to the above, and fact proves it. The new version has dismissed "baptism," a word too inferior to be recorded in their new Bible Union, (falsely so called) and "immersion" is put in its place; and by an application of the body to the water their sins are washed away. It shows the respect they have for the material—expecting material to operate upon and cleanse the soul for the upper country, and saving Christ from applying his regenerating grace and spirit. And you prove yourselves to be the highest,—in your own estimation,—far above all other churches, for other churches have not presumed to be superior to God and heaven. The fact is, your versions, the Douay and the new version, are both united to bind and loose God at their pleasure, to show their superiority. I must leave mother and daughter to contend as to who shall have the supreme chair. In my babyish simplicity I would prefer a seat at the feet of Jesus.

In reading this new version I was surprised to find the following:—Matthew 20: 22, 23, "But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? They say unto him, we are able. And he says to them, ye shall drink indeed of my cup, but to sit on my right hand and on my left hand is not mine to give, but is for them for whom it has been prepared by my Father," etc. Contrast the foregoing with our version—(22), "But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him we are able. (23) And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." And here, from the lips of Jesus, in each verse, he mentions baptizing and baptism; six times Jesus has spoken the words,—not the words of his disciples—they might dispense with theirs or any other man's words, but they have had great audacity and hardihood to drop Christ's words with silent contempt. We see, first, they transubstantiate them; second, they bind and loose, as it suits them; and third, they are so

inferior that they will not notice them, or give them a place in their new version, which is to enlighten the world. It appears to me they are like so many crows, or clouds of earth, that hide the sun or dim its rays. The Lord might well tell them that the light that is in them is darkness.

It is acknowledged by all that this baptism was a baptism of suffering. They shift about, and like those that Jesus asked was John's baptism from heaven or of men, they thought it over and seen it would not do to say of men, for all belived John to be a true prophet, and to say from heaven would commit themselves, when they would not be baptized of him, and they said we cannot tell. If they had said, we will not let conscience speak the truth, for we would commit ourselves, they would have been nearer the mark. He answered them and said, neither tell I you by what authority I do these things. We see God does not allow himself to answer this mighty, wise and learned generation, that wants to turn the truth of God into a lie; but if a blind leper would call on him when passing by, he would tell him to come; the eclipsers were there, and ordered him to hold his tongue,—why should you, a poor, blind pauper, dare to stop the sun from heaven in this wise? But he called him, and gave him proof positive on the spot that he was the light of both soul and body, and his prayer was accepted and he followed Jesus in the way. How different he treats those who are wiser in their generation than the children of light.

I come back again to the baptism of suffering. The serpent, with all his subtlety, and all the learned men of the past and present ages cannot twist, stretch or shorten it to suit their immersion principles. But Jesus, (and his disciples although they were ignorant men,) understood it well; our Lord did not flatter his disciples,—he told them the servant was not to be above his Lord, it was enough for the disciples to be as their Lord,—they were to be buffeted, and smote and spit upon, and that some of them would lose their lives for his and the kingdom of heaven's sake; and then he flatters them, and tells them that whosoever shall lose his life for my sake shall find it. What signifies a momentary temporal life in comparison to an eternal perpetuity? He need not regret having had to bear a baptism of suffering, when the reward was so great. These life-losers want no rocks to cover them,—no, nor need they sigh or shed a tear for anything they have lost. Yes, Christ and his disciples understood this baptism well.

First, how was this baptism performed? By application,—the same as when God in his first baptism moved the cloud

back and forward to save his Israel; the same as when the dove descended; the same as when the heavens opened and the cloven tongues descended; and the same as when the Holy Ghost descended on Cornelius and his house, and Peter claimed the right of water baptism on the ground that God gave them the superior, seeing that on the Gentiles also was poured out the gift of the Holy Ghost. All I have mentioned is the Godhead's baptism, plan and mode, confirmed by sovereign right, acts and deeds, without a counsellor to dictate or a Greek lexicographer to make an abridgement of it. Second, comes the true and false witnesses for and against the Godhead. John is the first witness, and his commission and mode was given by Jesus Christ—to baptize with water; no matter whether by stream, fountain, sea or Jacob's well, wherever the true subject was. He does not despise the bowls or basins now any more than when he commanded the basin to keep the blood of the lamb, typical of himself. I am sure he would not forbid the basin, or bowl or pitcher that the woman left behind her while she went to deal out the living water and pour it out on eyes and ears, and which brought a glorious harvest for Christ to take into his granary; they had not to lose time looking for a pitcher, the disciples could use her pitcher to draw water and baptize, for they all heard their profession of faith, that they heard him themselves, and believed him to be the Christ, the Saviour of the world, and leave the amount of grace between him that gave the virtue to them that know they have received it. I believe the disciples did not immerse them in the well; and I am sure Christ does not care about time or place when suitableness and convenience meet. Ye are not straitened in Christ, but in your own bowels,—you need not think you can bind God down to believers alone, and loose and throw off the children, the idiots and the heathen, he has made provision for them in his covenant.

I come back again to Matthew 20: 22. The mode is here in act and deed. First, he was tied, with his back to the smiter, as Isaias said, and the ploughers made long furrows there,—by application; second, the thorns were applied to his side; third, the nails applied to his hands and feet; fourth, the spear applied to his side. The disciples had the rods and the stones applied to them. I stand as a witness for the Godhead, and not for systems of men. If any who profess Christianity, and deny the Godhead's system and plan of conveying himself, they are the worst kind of infidels,—for infidelity is a rejection of God and what he has written. I know I am ignorant of the science of this world, but I know a little of my

Lord, my love, and this above all is my boast, my glory and my joy. If your god has blinded you that you can see nothing but immersion, my God has blinded my eyes that I cannot see immersion expressed in all the book of God. It was seen that all conjecture and inference, and all serpentine twisting could not make it suit their immersion; it would be horrible for the best learned in the world to say,—I plunge, dip and immerse Jesus Christ in the thorns,—I plunge, dip and immerse in the nails,—I plunge, dip and immerse in the spear. Why, this would be disgraceful to common sense. They get into the loosing system, and they throw the words of Jesus Christ overboard; but it is the same when they say—immerse in the Holy Spirit and fire. But facts and acts are true, and prove that words opposite are lies. I must say that this and this alone is sufficient to destroy your immersion, root and branch forever and ever. God may say to you, as he said to one before—out of thine own mouth I will judge thee. And now I write it from your own translation,—Rev. 22: 18, 19,—“I testify to everyone that hears the words of the prophecy of this book, if anyone shall add to them God shall add” (not man, God shall) “to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall” (not prophets or apostles, God shall) “take away his part from the tree of life,” (then death ensues) “and out of the holy city, and from the things which are written in this book.” Now, how do you think that God could keep his seat in justice without giving you the last immersion? Cast these immersers into outer darkness, as they have preferred it to the sunlight, and they have long advocated it, and now the last immersion, so they go down, down, down,—and who will reverse the sentence? The earthly god that exalts the kingdoms of this world makes provision for the flesh to fulfil the lusts thereof, pleads for its emoluments, pleasures and maxims, and puts up a signboard to tell every gazer's eye—“Admire me! what a fine person I am!” Yes, the signboard, without a word, says, “the world within.” The spiritual God and his party makes battle with these unlawful intruders, foreign and home, who forbid us to be crucified to the world, and one with our spiritual God, who makes us to be no more of the world than he was of the world, and who enables us to put up our signboards that speak and say,—“We are not ashamed to be meek and lowly, and plain and clean, not ashamed to be peculiar nor particular, not ashamed of being reproached for despising the vain show of flounces, frills and feathers,—not ashamed of trying to be like Christ; like those of old we wish to count all things as

dung and dross for the knowledge of his spiritual excellency, for he has formed our spiritual taste to sit at the Lord's table and to say, 'Christ we are thine, no more the world's, but thine;' no more to ourselves and flesh-lusts to reap corruption, but we sow to the Spirit, and hope to reap a glorious harvest of life-everlasting." Here we see the difference between the two kings and kingdoms, and between the two different subjects or warriors in the field. It was reported some time ago that the world, the flesh and the devil were gaining the victory, and christians were beating a retreat. Christians have no right to retreat, for their Captain has powder and ball enough to sweep the world with a blast and put the alien armies to flight in a moment; but needless self-indulgence, or nestling down in the wool to get ease or honor or popular applause, will be sure to make them captives. In the fifth chapter of the first Epistle of John you will find how you are to overcome the world.—The sixth verse of our version reads—"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth." In the new version the word "by" is used once, and the word "in" is used three times,—the word "in" is not recorded in the verse; the new version reads as follows,—"This is he that came by water and blood, Jesus the Christ. Not in the water only, but in the water and in the blood, and the spirit is that which bears witness, because the spirit is the truth." According to their binding and loosing system they have dismissed the seventh verse and give it no place in their version. The Douay version, which is before me, gives the word "testimony" in place of "record," which in substance is the same. The new version in the seventh verse does not give place to Father, Son or Holy Ghost; they have dismissed the three without reserve. The Pope might say,— "Daughter, take the chair, for you are before me now, and above me—supreme over all." In our version the seventh verse reads as follows:—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." When the upper three are dismissed we cannot find out the contrast with the three spoken of in the eighth verse, as follows:—"And there are three that bear witness in earth, the spirit the water, and the blood: and these three agree in one." So the three in heaven being one, and the three on earth agreeing in one, helps our understanding to comprehend divine things by the agreement of natural things. These translators, instead of giving us clearer light, are not only eclipsing the sun, but are taking away the sunlight and leaving us

in the dark forever. Some of them, in their over-heated zeal, wished to strain this into immersion. It appears to me that if water is named in any place, it can be nothing but immersion with them. I say it is in opposition to immersion, and supports baptism in every sense. Baptism represents the blessings of cleansing and purity, and the answer of a good conscience toward God. The nature of the Spirit of God is to cleanse and purify; and the nature of water is to cleanse and purify our garments and persons—(its own nature, but not a spirit); and the nature of the blood of Jesus Christ is to cleanse from all sin; the three agree in their nature—to cleanse. First,—I have proved God's Spirit descended; second,—rain descended; third,—when Christ was raised between earth and heaven his sprinkling blood descended on our guilty world. In point of mode and in all other senses they agree in one. Facts prove it, and we do not want the words of man to explain it; we want no Greek lexicographers to dim the rays of truth. This generation is like the one that said,—This is the heir, let us kill him, and the inheritance shall be ours. If this new version is the production of the most learned men, I never want to see it passed off on the simple hearted as the original word of God. Here I dismiss them to appear unclothed before the bar, without a counsellor to plead their cause. If I have said anything to injure either their souls or bodies, I beg their pardon; but God can witness to the motive, that is, to destroy sin and satan, and save your souls and bodies.

But I now come to the the text the schoolmaster gave me to preach from. Mark 16: 15, 16,—“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” I am greatly for spirituality, and I was drinking in the sentiments of the Quakers, with whom I occasionally associated, and I revere their memory still on account of their piety, cleanness and truthfulness. A Church of England curate and myself were begging for money to build a new schoolhouse, and we came to one of these rich Friends who gave to us largely and freely, and in so pleasing a manner, that the curate and I could not help but admire; but this last commission of Jesus saved me from uniting with them; and I give God the credit of making me another John the baptist (not an immersionist). I seen that his last charge was to be perpetuated to Abraham and to his believing seed to the world's end; therefore, the sign should never be discontinued wherever a baby breathes the new air, and Christ makes them free,—the right of baptism is theirs, whether old or young, when they

depend on their Father, God. When the schoolmaster said,—“Recollect, it is not he that believeth shall be saved, but he that is baptized shall be saved,” he conveyed my eyes of sense away from the fountain, Jesus, from whence the blood and the water flowed, yes, and living water that lifts us up to the fountain above—and brought to my view immersion, which is not baptism at all, which I have proved before, and God acts as the proof text. Water is a great blessing to our bodies, but to make it our water-god, as I told the schoolmaster, is an awful abuse. Here they pass by Christ's gospels, which is the power of God to save, and no matter what righteous works we do, it must be accepted of him, and then through the channel of faith in his supremacy to save, the living water, his grace and salvation, flows; but the opposite gospel is,—immersion is the way, and the only way to get to heaven. They say,—obey the command of the Saviour and follow him down into the water. Is it not awful for them to say it is a command of his, when he never gave such a command? His command is to follow him as dear children, and follow him in the regeneration; there is no bodily following here, it is a spiritual and divine following with God. The opposite gospel is, none are to be saved but believers in immersion and those who go through the operation; so there is no gospel with them to save babes and idiots without they believe and be immersed; no gospel for heathens, without believing in the gospel they never heard, and being immersed. Go and preach this gospel—say it is your own, not Christ's—that the holiest and happiest believers in Christ cannot be saved without being immersed and that they must be buried in baptism. The angel that rolled away the stone, the grave of Lazarus and your own practices bear witness against you that your assertions are untrue. Now get me one instance where you pressed the corpse into the earth and the earth opened and swallowed it. You cannot. There are four proofs of immersion, but they were the result of God's displeasure, when he used immersion to destroy his enemies, especially Coreth and all his; and every one you immerse you represent God's act of burying his enemies alive. As Moses warned Israel not to touch anything belonging to them, but escape away, so I would warn the simple ones to escape for their lives. Again, they preach the gospel that they are immersed in the Holy Ghost and in fire. They are not satisfied to be above the earth and the water, and be applied to them to show their opposition to God's system and mode, but they must be above heaven, and be applied to God, and God to get all his blessings through their application, as the disciples got in

olden time, when the Holy Ghost descended on them, and they drew all their blessings from the Holy Ghost's application, it filled them with heavenly light, life and love. These new version men intimate to God that he is to draw all his blessings from their superior application; our high position is above all that is called God; and all inferiors should bow down and worship us for our superior knowledge of the word *baptizo*. This is satan, the same to-day as the day he wanted Jesus to bow down and worship him. It is an awful gospel that supports satan,—and men want us to bow down at his shrine and accept the inventions of his dupes. Now, permit them to get to heaven,—would they sing to the Fountain open in the house of David for sin and uncleanness, when they deny the sprinkling blood of Jesus Christ that flowed from that fountain? They must sing to lakes, rivers and oceans,—glory, glory, glory to the water that washed away our sins! How could Jesus listen to such rivalry? Could you say it would be unjust of Christ to give them the same immersion he gave their father for doing his works—the last immersion—cast them into outer darkness? Some years ago if any had sworn to me that there was such corruptions of the word and opposition to the God of heaven, I would not have believed it; but this new version has given me to see them as I never did before. I want no better bible than that issued by the British and Foreign Bible Society; I have been spreading it for fifty-five years, and there are no images or pictures in it to draw the carnal eye, but to the spiritual eye and taste there is everything desirable,—heavenly, divine, sublime,—and everything in it suitable to supply the wants of the human family, when asked for with humility. The gospel of our Lord Jesus Christ is the power of God to save us from sin, and fit us for heaven, without any merits of man or earthly material efficacy. The angel preached his name before he was born, and when he commissioned his disciples to preach his name and kingdom everywhere he forbid them to preach themselves, they were to preach Christ Jesus the Lord, the original Word and the sprinkler of nations, who brought our death-stricken race up to have communion with the Father. When individuals and churches commit sin, they have to repent and confess to God—"I have sinned against heaven and before thee"—and God accepts and justifies. The gospel they preached was, to grow in grace and the farther knowledge of his sanctifying spirit, and the glorious doctrine of Christ the resurrection, as he said—"I am the resurrection and the life." These six doctrines he taught his disciples. Having the knowledge of Christ in all, through all and over all, and being baptized with

his blessings, you want no other gospel than Jesus, the truth, the life, and the way.

I give two proofs, which occurred in my own experience, that the gospel of Christ is all sufficient to save. In the north of Ireland, my native land, I was passing a house, when the servant maid came out and asked me to see her mistress. I went in and asked, like Peter to Cornelius—"Why have you sent for me?" She said, "I heard you were visiting all around, and I wondered why you did not come to see me; I thought I could open my whole heart to you, as I heard you were familiar and kind with all the people. A fit of illness seized me last night, I thought I would die, and came to the conclusion I would be lost, for on reflecting on my past life I could not look up for mercy." "Well, ma'am," said I, "will you tell me the cause that produced such an effect as that?" She said, "I was brought up a Presbyterian, and was taught to believe in justification, adoption and sanctification, but lived without them. Once, when reading the 'Saint's Rest,' I thought I could give up all for God, but giving way to lightness and frivolity I put it off; a second time I had the same feeling, but put it off; I then began to 'keep company,' and thought if I had religion I could not 'keep company,' but resolved if I got married I would be religious; I was married and have two children and a kind husband, we had grown rich, and had horses and chariots to use when we pleased, still I put it off; and when I could not make any excuse, I did not serve God. If he would say, 'depart ye cursed,' I could not say it was unjust; a load of sin presses me down, and I must die. Oh, sir, do you think God would have mercy on me, when I can serve satan and sin no longer, nor enjoy the world or the company of my husband or children? I must die. Last night, if I was to have got heaven for getting out of my bed and kneeling at my bedside I could not have done it." I said to her, "God does not require you to move a hand or foot in order to be saved, for it is no more 'do this and ye shall live,' but 'believe on the Lord Jesus Christ and thou shalt be saved.'" This is God's command,—'Look unto me all ye ends of the earth and be ye saved, for I am God and there is none else.' No other name but that of Jesus saves. God's gospel of mercy is free redemption for all; and if you were to live a hundred years you could not make yourself any better, nor all the men in the world could not make you better or more fit for heaven, but Christ, the end of the law for righteousness, by a touch of faith, by a look can convey his virtue, and Jesus, the balm of Gilead, that never failed to make a cure when lawfully applied to, will heal all thy diseases." "Sir," said she,

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"you do cheer and comfort me." "It is the Spirit, the Comforter; I am only like a finger-post to point the way to the Lamb; I am only a reflection, there is no light in me, but God has constructed my heart so that it catches the sunbeams, and like the star reflects in midnight shade. See the suitableness of the Good Samaritan—our fallen race and backsliders when fallen among thieves and robbers, and left wounded, bleeding and paralyzed, and the law condemned him and passed him by, the Levitical priesthood, when he had not the price of a turtle-dove to offer, passed him by on the other side, but Jesus in mercy—the Good Samaritan—with pity-softened eye, beheld our fallen race, and came with his bandages, and oil, and wine, and horse, and his strength to put him on, and money to pay the host, and promises to pay the whole account and give us our passport clear to heaven." She said she was getting stronger in faith and hope. "This is Christ's gospel power: God can save you before I leave this house, his strength is all-sufficient, his love cannot be less now than it was when he accepted the sacrifice of Christ on the cross for you. You have confessed your transgressions unto God, and I am witness, now forsake them, and he will bless you now, for he says, 'now is the accepted time, behold now is the day of salvation.' Let God witness your heart praying—'now, Lord, let this be the day of my salvation,' and according to your faith it will be done unto you, and you will know when he enters into you, joy and gladness will rise to your tongue, and you will praise God." I knelt at the bedside, and sung these verses:—

Heal us, Immanuel, here we are	And she who touched thee in the press
Waiting to feel thy touch;	And healing virtue stole,
Deep-wounded souls to thee repair,	Was answered, 'daughter go in peace,
And, Saviour, we are such.	Thy faith hath made thee whole.'

Like her, with hopes and fears we come,
To touch thee if we may,
Oh, send us not despairing home,—
Send none unheard away.

When prayer was ended a holy calm came, and she praised God. I told her not to look back, but to gaze on the streets of gold and rivers of Eden, and on the white robed company singing. A few days after she sent for me,—I asked her if she had looked back again. "Oh, yes; I felt better, and was able to sit up in bed, my children were playing on the carpet, I smiled at them and my spirit sunk within me, I was afraid I loved my children more than God, and have been sorrowful ever since." I asked, "Did you love your children more than God?" "Oh, surely I did, else I would not have been so cast down." "Let

us try the case," said I. "There is a fall into sin and there is another into temptation. We read of God's people falling into manifold temptations, that the trial of their faith might be found to the honor and glory of God. A fall into sin is a conceiving of lust, and it bringeth forth sin, and sin when it is finished bringeth death. Now, did you conceive to the tempter when he suggested that you loved your children more than God? Did the thought of being restored give you delight. "No," said she, "it was my sorrow." "It was a fall into temptation; at present would you wish to be restored to your children, your husband, your riches?" She said she would rather die than go back to the world again. "You were cast down through temptation, not sin; if satan comes again, tell him you love your children and you have given them to God to keep and prepare them to meet you in heaven." She said that was right, and rejoiced with exceeding joy. I told her to go on her way rejoicing. She said if she went back again she would send for me. "Oh, ma'am," said I, "this is satan again; he wants you to make a god of me instead of looking to God and drawing the gospel power to save. I am nothing but a finger-post to point all to Him, the way." Three days after she bid them a long farewell, and sent her dying love to me, to tell me she never looked back again, and she died without a doubt, a cloud or a fear. This was the effect of Christ's gospel, which saves living and dying forevermore. I believe she never heard the word 'immerse' in all her life, let alone go through its operation.

The second was a daughter of Mr. Loghery, who was married about a year before to a Mr. Patterson. She was sinking with hasty consumption, the doctor said she was proof against all medical aid, and must die; she became alarmed and cried out, "I cannot die." She sent for me; I asked her how she was. She replied, "Very poorly, and the doctor says I must die." She was in great distress and began to cry out against the world, and exclaimed, "how can I die; I have lived to the world—I lived to fashion and pride; I might say my prayers, but oh, my heart did not pray,—I have not joined any christian people,—how can I die?" She looked at me with such distress (and I thought of David, when he said the pains of hell took hold of me), and tears ran down her cheeks,—she said, "Mr. Collins, do you think would God save me when I can serve satan no more? I must die—how can I die?" My tears began to flow, too; I said to her, "I have been visiting the sick and dying for upwards of fifty years, and during that period, I witness for God, he blessed all those that fell out with sin and satan—God saved them all; and all other characters who justify them-

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selves and complain of all others, I never knew him to bless one of them. I now stand a witness to God for you, that you are the lawful claimant; you are the broken hearted—he came to heal it; you are the weary—he says he will give you rest; you are the mourner—he came to comfort you: his law is, he that confesseth and forsaketh sin shall find mercy; and you being the character, his law binds him, and his mercy delights to save you,—here is God's law, mercy and justice combined to save you. I believe you will never die,—you will live forever. I would doubt my existence sooner than doubt God's saving grace. Now he is here and has the blessing with him; make thy sins the plea to draw the sinner's friend to thee. I sung—

Jesus, thy far extended fame,
My drooping soul exults to hear,
Thy name, thy all-refreshing name
Is music in the sinner's ear.

Tho' eighteen hundred years are past.
Since thou didst in the flesh appear,
Thy tender mercy ever lasts,
And still thy healing power is here.

When prayer was over, she could say fear gave place to filial love, and peace o'erflowed her heart; when leaving her she said it was the happiest day of her life. I visited her again and found that God had greatly blessed her. When she was talking with them, her mother told me, her countenance shone with joy. She said to me "When you came first to see me I could not die, but I can die any minute now. Oh, Mr. Collins, my heart is as light as a feather." "Yes," said I, "the life-breath of God has taken you up to heavenly places." In a few days she passed away in glorious triumph. I might enumerate many more, but they were all saved by Christ's gospel and power divine.

I now come to my friends who offered me three hundred dollars, and a Baptist minister in St. John offered one hundred dollars for any one to prove baptism by sprinkling, pouring or application to the subject. I have proved all through that the Godhead's mode was by application, from the rock with the rod, and the Red Sea, to the present day, without variation or a shadow of turning. I quoted the following before, but I will strive to be short. John 1:33,—“And I knew him not but he that sent me to baptize”—this is John's commission from God but not his mode, but the next link, without a jot between them —“with water,”—is the mode Christ gave John, and John prophesied that “the same is he which baptizeth with the Holy Ghost.” Here the Godhead's mode is by descent or application to the subject. Acts 11:15,—“And as I began to speak, the Holy Ghost fell on them as on us at the beginning.” In the 16th verse Peter bears witness to Christ and John's mode, and

no other,—“Then remembered I the word of the Lord,” (not man’s word) “how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.” So it is settled forever—Christ gave John his commission, and his mode as sure and as true as his commission. If John or Philip baptized contrary to Christ’s mode and commission they were false witnesses; even if they did change, that would not alter the Godhead,—for he never changed for any prophet or apostle. The words (poured out) used in the Godhead’s baptism,—descending, by the dove; granting that heaven is above and we beneath, it must descend—the heavens opened and the Spirit came down on them; when Peter used the words the Holy Ghost fell upon them; and Peter demanded that the gentiles be baptized, seeing that on the gentiles was poured out the Holy Ghost. Words and effect prove baptism to be the blessing of the Father to wash away, purify and cleanse from sin. Immersion denies these words as well as the word “with;” and the tens of thousands of blessings from the Godhead are of no use without immersion. (The above words are in our version.)

I now quote from the new version, to show it is a disgrace to common sense, and a contradiction in itself. See Matt. 3:16,—And lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him. Here you grant me all I want—the descent of the Spirit, by application in the Godhead’s mode of baptism: Again, John 1:32,—I seen the Spirit descending as a dove out of heaven (is heaven beneath?) and it abode on him. Verse 33,—The same said to me, upon whom thou shalt see the Spirit descending and abiding on him, the same is he that immerses for the Holy Spirit. Their version is a contradiction to themselves—at one time they say, the descent of the Spirit, and at another, the opposite, immersed in the Holy Ghost. Here they deny the word “with” altogether, but grant the word “descending” is the Godhead’s mode from heaven. Again, see Acts 10:38—How God anointed him with the Holy Spirit and with power. Here they use the word “with” three times in the act of the Spirit’s baptism, and consequently contradict themselves. Jesus got the power by an application of the Spirit—not by water, although water is right in its place, but don’t put it in the place of the living water. Verse 44,—While Peter yet spake these words the Holy Spirit fell on all who heard the word. Hear they accept of the words “fell on” in the Spirit’s baptism. Again, in verse 45.—That on the Gentiles was poured out the gift of the Holy Ghost. These translators have given me all the words I want in the Spirit’s mode of operating on the subjects,—the words “de-

scending," "with," "fell on," and "pouring out upon" occur in two or three different places; all these words express the Godhead's mode of baptism, operating on the subjects. Here God has taken the wise in their own craftiness, for they prove ours a true translation and theirs a counterfeit. The Godhead's mode and the effect—new tongues, giving glory to God—is proved by words in both versions, so that they have made nothing by their new translation. As there is no other statute in earth or heaven but the Godhead's alone, and if John or Philip, or any prophet or apostle, or minister, or myself should immerse any one, we declare by such an act that we deny his sovereign right to be above us, or to descend upon us, and prove ourselves to be in opposition to Christ. I do not blame you, my much respected friends, for you were not the authors of this new, ungodly version, which is in opposition to God and contradicts themselves; I have every sympathy for you, lest you should fall in the ditch with them. And now, gentlemen, I allow you to have the choice of any twelve men in the City of St. John as a jury to give a verdict in this case, and if I have proved the Godhead's true mode and statute—by application,—I think I am entitled to the four hundred dollars. But, gentleman, I can say I want you more than the four hundred dollars, so that you may be brought from Goliah Immersion, to Jesus, the sprinkler of nations.

A few words in favor of the temperance cause. For seventy years I have been a witness of the unhappy consequences of intemperance. In the village in which I was brought up there was a distillery, three public houses and three dancing schools, together with horse racing and cock fighting every quarter. Satan's greatest supporters gather where intoxicating drinks are sold; by mixing with them I saw that the effect was to lead the young mind astray, hardening the heart to everything religious, sacred or holy. I have heard drunkards wish that there was not a drop distilled in the world. A woman told me that her husband came in at midnight, took her by the feet and dragged her out of her bed (she was near her confinement), and in consequence of the kicks and blows received from him she had to drag out a dreary existence. Seventy years ago our town was in this degraded state, when a gentleman, a local preacher, came into our town and my father brought him to his house; as he labored the leaven began to work, souls were converted, and they began to war with the devil's seminary and training schools in vanity's fair. (His name was Jeans Sloan, he not only preached freely, but he built a preaching house on his estate in the town of Cole Island, the nearest place from which ship-

ping came to us.) In a few years there was neither a public house or dancing school in the town. The last innkeeper removed to another place, and I gave him my advice never to sell any more. He was a generous, kind man, but his wife got a love for it and commenced again; some time after she was nursing her only son, about ten months old, and he fell from her arms so near the fire that a coal burned a hole below the ribs, so that his inside was seen,—he died in great pain; when the husband came home he said if he had taken my advice his child would have been living; the mother, when sensible, had to have her hands tied to keep her from tearing the hair out of her head. Volumes might be filled with such tragedies as this. I say the stream should be stopped at the fountain, and never let another drop be distilled. Why, it is worse than slavery. I believe there is more individual and family suffering from people being slaves to the maddening, intoxicating bowl, than there is in the bondage of slavery; and then drunkards are enrolled in the catalogue of those who are to be sent to hell, (see 1st Corinth. 6: 9, 10) to be slaves under satan through all eternity,—ten fold worse than bodily suffering. Some years since while visiting St. John I met with Dr. N——, and he wished me to visit another Doctor, who was a drunkard, and near unto death, for the purpose of talking and praying with him. On my way I asked him why he could not quit it; he said it grew with his growth and now it would be like breaking his bones to quit it; he seemed to be half drunk at the time, but seriously said,—“Isn't it a pity that we should be damned.” I talked to both of them, saying that there was only one way whereby sinners could be saved, that one way was by Jesus and the fountain opened in his side to cleanse from all sin. You and I and all others can get access to it; if we confess our sins and forsake our evil ways we shall find mercy. Confess to God your lying, swearing drunkenness, let the last glass be the last forever, and please God, who wants you to crucify the flesh and its lusts; if you do so with all your heart God will save you. I commended them to God and bid them farewell. What a pity it is that men with talents of the highest order are lost to their own happiness, lost to the world in point of usefulness, and worst of all, their spiritual loss of heaven. Why should not every man of common humanity, like Paul resolve never to partake of anything to please the flesh which would make a brother man fall into hell. Women and children in every land cry out to stop the murder of body and soul for time and eternity. Cut the stream at the fountain—distil no more. I believe our world would be better in time, even if there were no

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eternal consequences to follow. During fifty years of my life I have used only two or three tablespoonsfull of spirits, as medicine, and my health is better than those who use it habitually; I am acquainted with people who never tasted spirits of any kind who are strong and healthy. Granting that it can be used as medicine, and granting that it has cured one of the human family,—has it not killed ten for one it has cured. It would be better for a father and mother having fifteen children to banish it from their home, and let one die without it than to have ten with it. I believe it has been the means of producing ten quarrels to one it has quelled; it is the cause of ten suits at law for one it has settled, and the cause of ten bad prayers for one good one; and I believe it has sent ten to hell for one it sent to heaven,—I question if it ever sent one to heaven. It is deplorable to know that men of strong mind and judgment will foster their flesh lusts, form alliance with satan and be his servants, assisting him to people his kingdom; and disgraceful to know that ministers (whom God has characterized as the light of the world, and the city on an hill—some of them call themselves apostolic successors) have been found bereft of their senses, and rolling in the gutter by the wayside—as Christ used the figure, “a sow wallowing in the mire.” I have often thought if our Representatives were true to the pledge they give us, that “they will do all that is in their power for the interest of the country at large, and especially for the interest, peace and happiness of the county they represent,” we would soon have it banished from our land. In future I hope our Representatives will not rest until they banish this murderer from our land, for wherever he reigns he opens all other avenues to vice and destruction. I think I cannot be found fault with if I follow the example of Christ, who came to his own first and then to all around. As I am a member of the British family it is but natural that I should wish that we would excell in everything noble and divine. To this end I hope our much beloved Queen, Victoria, will stand side by side with her heavenly Husband, whose nature was made manifest to destroy the works of the devil (his opposite); I hope she will live to see the murderer driven away from all her dominions and the immense family which she governs. I also hope that this principle will spread through our much loved neighboring Republic, (U. S. America) with whom we are closely allied. Take courage, go on, persevere, and drive this two-fold murderer from your shores. You either hang or incarcerate murderers in your States’ prison, and how can you, with a just and clear conscience, allow this murderer of bodies, and family interests, and

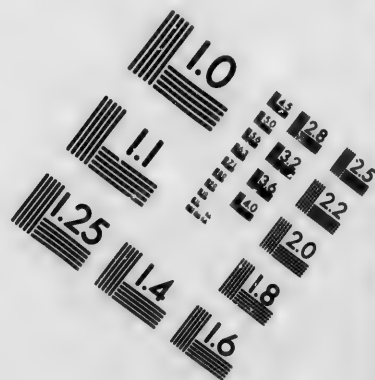
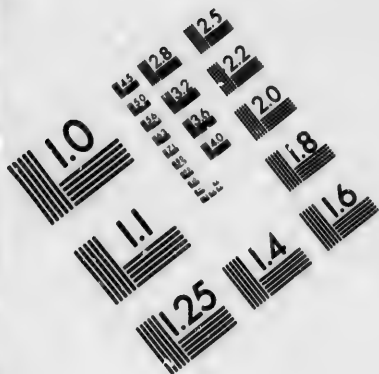
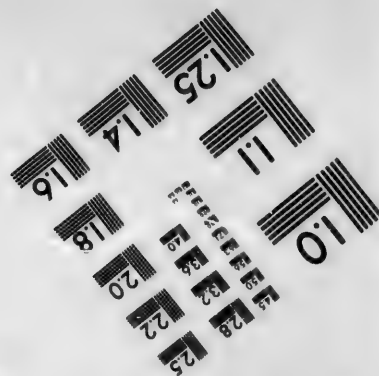
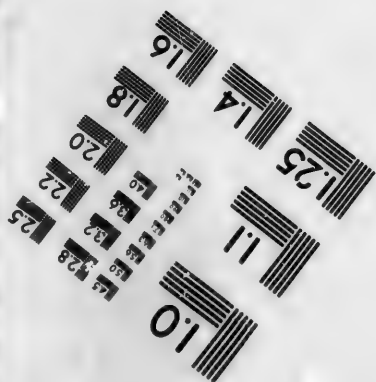
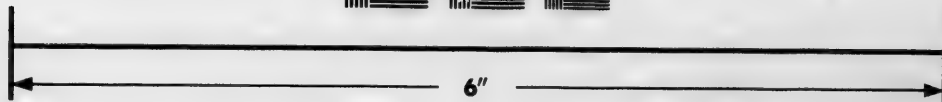
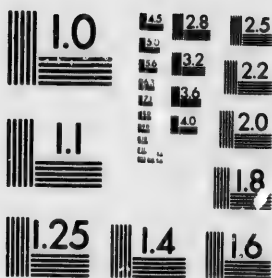


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souls, to go at large? And let Father Mathew's successors go on and carry out the labours and character of that noble man; let it spread to France and Germany and all the other kingdoms of this world, where Adam's sons and Eve's daughters breathe the air; and let every heart subscribe with me, to be the friend of every man and the enemy of none. Let us take the Captain of Israel's hosts to lead us to victory. Read Hebrews 11:33—"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." The following are appropriate closing lines,—

Bound on the alter of thy cross	Consume our lusts as rotten wood,
Our old offending nature lies;	Consume our stony hearts within,
Now, for the honor of thy cause,	Consume the dust, the serpent's food,
Come and consume the sacrifice.	And dry up all the streams of sin.

Saturday, Dec. 27, 1873.—I thought I had finished, but I have seen in the *Wesleyan*, quoted from the Baptist paper, the *Christian Visitor*, and also in the next issue of the *Messenger*, that at a meeting of the Evangelical Alliance the general peace was disturbed by attempts to introduce "close communion," a subject which could not be allowed, even by inference. Here are the latest expressions in the *Visitor*:—

Now they are not likely to be wheedled or cajoled into mock relations or false positions by the temptations of such sugar-coated inducements as Christian Associations or Evangelical Alliances, with their dinners, receptions and displays to be offered. But the church says—Union. What shall it gain? Who is the church, I ask? Let Rome, the mother of pedobaptists reply. Let the church and state advocates answer. I say, whosoever believes and are baptized, they, and they only, can claim to belong to the church.—AN OLD-FASHIONED BAPTIST.

1. Are these the sentiments of the Baptist people?—If not, who not, say? 2. Does this writer mean that only Baptists are members of the church? Let us have light.

When I read the above it was like a resurrection of old times to me, inviting me to preach on it. They charge the Christian Associations and Evangelical Alliances with wheedling, cajolry, mock relations or false pretences, sugar-coated inducements, etc. As I was not in New York at the meeting of the Alliance, I dismiss the above, as I do not know anything about the treatment they received. This writer says,—“But the church says—Union.” Union is all right when the Head of the church accepts of it; he forbids union with the unlawful works of darkness—no union with Christ and belial,—and no union with a

new version which has two lies on its forehead, and is contradictory to itself. "Who is the church, I ask?" Why not answer, and tell us in plain words—"We deny all your sprinkled, baptized churches, for we belong to the only old, true, immersionist church,—stand aside, for we are more holy than you, and the temple of the Lord are we, who never bowed the knee to baal." I think it would be right to bring you out in your true character. You deny baptism and have put immersion in its place; you have changed John, or trabsubstantiated his character from a baptist to an immersionist; here we see you in your true colors. I am surprised, sir, to hear you give a challenge to old mother Rome. Why, sir, you must be awful blind, or short of memory, for your organ, the *Visitor*, in an article quoted into this book, has acknowledged her to be before all, and that you are second, and then you threw away all other churches and bound yourself to old mother Rome, from whom we suspect you learned the binding and loosing system. Here you loose old mother Rome, and have thrown her off to the Pedo-baptists. I would not accept of a mother for a statute or church customs without a father's acceptance. God, the spiritual, heavenly father, is the father of Pedo-baptists. The first proof is—God commanded the parents and Moses to get a lamb and shed its blood and strike it on the lintels and door-posts, in behalf of their children. Would any one think that if the parents neglected to shed the lamb's blood, and disobeyed God's command, that their ignorant, insensible and unconscious children's lives would be spared? Surely not. The second proof is from the same foundation—the families of Israel, old and young, baptized and equally accepted with the founder, God; and the third proof is—hundreds of years after, when Christ came, the unchangeable Godhead appears, and told Zaccheus—"This day has salvation come to this house, inasmuch as thou art a son of Abraham." Here are the three witnesses of the Godhead, in word, act and deed, and let the god of this world and his agents, who are opposite, cast these sunbeams of light and truth in the shade if they can. It is through the medium of believing that God blesses his children and the members of their households included. Before the jailer believed, Paul comforted him in his distress—that by him believing his house would be saved, without inquiring whether they were a year or twelve years old. Paul is a true witness for the Godhead, but satan would have his votaries tell lies, saying that they were all adults, and they have no proof but their inferences or conjectures, or the "think so" and "say so" of the Greek lexicographers. The three acts of the Godhead, in the

old and new testament, accepting them in his independent sovereignty, and Paul as the witness, settles it forever—God is a Pedo-baptist. It speaks very bad for either old or new mother to give the father the lie, and say that you will not let this father reign over you, nor allow him to put our unbelieving children on an equality with adult believers. If he will bow to this baal and give infants equal rights with us, we deny his government,—for we will not be wheedled into any false pretences, nor own such a father as would impose on us with his sugar-coating that abominable sprinkling. Having denied the spiritual father, how can you have spiritual children without the operation of a spiritual father,—what Peter calls “begetting us again.” We must infer that neither mother or children can belong to the spiritual church of God. See Jeremiah 3:20—the contrast,—“Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.” As you formerly threw off all others for old mother Rome, and as there are so many traits alike in your characters, I advise you never to say again that sprinkling came from popery, and never dare to presume to rob God of his glory as a Pedo-baptist. I am sure God will not thank you for trying to displace him from his office and as the founder of sprinkling, given by covenant right to men, women and children who are equally accepted. Do not attempt to bring forth spiritual children by death-stricken material,—by men’s hands and words, and by water,—which the father will not accept in the place of his own spiritual begetting, for Jesus said, “That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.” How pitiable are those who have teachers that would transubstantiate a spiritual birth into a human baptism. Carnal minds are ignorant of God’s spirituality, and they being ignorant of God’s righteousness go about to establish their own righteousness. How bad the foundation of a church is which is built on floating Peter instead of Christ, who reproved him sharply for serving the things that be of men, but approved of him and his profession of faith in him, the Christ, the Son of the living God. And equally bad must be the foundation of those churches built on water, whether larger or smaller quantities; and equally bad to build on Paul, or Apollos, or Cephas. Satanic subtlety would take Christ for a cloak to cover manual self-righteous corruptions, and then try to pass it as the pure spiritual gold from the mines of heaven. There is no foundation but Christ, without any appendages of men whatever to recommend him—he is independent and self-existent. Several have said that

they wished to see a church of my organizing. Well, if it was mine, it would be another "like mother like daughter" church, full of biles and corruption, which the flesh more or less produces; therefore I dismiss myself, with all other churches who proudly boast in opposition to Christ's suffering, humble spiritual church. I stand this day a witness, as John did in his day, for God's pure spiritual church, God himself being the founder and head. So let us pick and dig all fleshly rubbish off the rock, that we may see it and get a fast hold of it. I confess that I have not nor cannot do half justice to the subject in hand, but when this is published I will have more accurately and carefully witnessed for my Father.

Let us take a glance at the Godhead's church. First—coming up out of the wilderness. See Acts 7:38—"This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina," and in this chapter it mentions "in" six or seven times, and Christ was not born, therefore it must have been that he was in his church spiritually. In this first old church, when God begat them, holy men spoke as they were moved by the Holy Ghost, which proves that God was in his church members. I have shown that the foundation of this church was the sprinkling Jesus, and the members were men, women and children, who were baptized on dry land, with the cloud passing over them, backward and forward, at the baptizer's pleasure,—Moses, Aaron and the priests directed them, with truthful men to assist them,—see Ex. 18:21, "Thou shalt provide out of all the people" (and here is their character) "able men, such as fear God, men of truth, hating covetousness;" the right kind of men to lead and rule a church of men, women and children. Again, Luke 2:25, you will find Simeon's character,—he was "just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." (How enlightened must these churches be which are independent of God, needing no Holy Ghost to teach them, for flesh and blood has revealed all they wanted to know.) Christ told Peter that he was not revealed to him through flesh and blood but by his spiritual Father. God commanded and organized his church members,—Exodus 20:10, "but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant," all of them, side by side were accountable to God in the old church. Again, Luke 1:15,—“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink,” (one of God's

temporal men, a pattern for all God's witnesses,) "and he shall be filled with the Holy Ghost, even from his mother's womb." But this fleshly god denies it to him because he did not believe in order to get it; and their system denies the Sovereign of Heaven the right to make such a bestowment on babes from the womb; but the covenant right made it lawful for him to get it, for he was of the seed of Abraham. How blind they must be to claim John as the head and foundation of their church, and deny that God gitted and qualified him as his forerunner, to prepare the way for a greater affusion of the Holy Ghost. In his own church, (which was true in spite of all gainsayers) we see God qualifying, gifting and graceing, and lawfully accepting them as his church members. According to your church law they cannot be accepted or become members of your church, for your own paper, the *Visitor* says—"I say whosoever believeth and are baptized, they and they only can claim to belong to the church." Here you deny John, the founder of your church (as you say), for he never believed so as to make him a member of your church; but God accepted him as a member of his church, without faith or belief, (and a baby, too). Your pope-supremacy seems to be "whosoever believeth and is baptized, they and they only can belong to the church." Christ did not say that they and they only belong to the church. This is your "say so," which is bad currency, and I believe Christ will never cash it in his Bank of Truth. Their church gospel is to preach that God's mode of destroying his enemies is the mode by which they will get to heaven. It is directly opposite to God and his modes and means of performing duties in the churches; and I defy all the men in the world to make these two opposites one. The true baptism is the baptism of God's grace and the power from on high to renew our character with the nature of Christ, the end of the law for righteousness to every one that believeth; yet we should go through the ordinances as a duty, putting no faith in men's words, or in the water, but leaving it with God to fulfill his promise, that is, to give the efficacy and increase. There is not a broken link in God's unchangeable chain; but your godhead would break this chain,—1st, by denying God's command to parents to kill the lamb and keep the blood in a basin, and Aaron to apply it to the posts in order to save ignorant, insensible, unconscious children, who did not know anything about it,—(but their parents knew and rejoiced in their salvation); 2d, you would break the chain by not allowing Isaac the sign and acceptance equally with his adult believing father, Abraham; 3d, you would break the chain by not allowing the children to get the

baptism of their adult believing parents on dry land; 4th, your system breaks the transfer to the children on the day of Pentecost, the first gospel day, when Jews and their children were equally received—(the unchangeable God binds them together, and let no man at his peril put them asunder); 5th, your god-head could never allow salvation and baptism to the household of Zaccheus on the foundation of Christ accepting him as a believer and son of Abraham; 6th, and Paul, a true witness, does the same in the case of the jailer; 7th, your system would ignore the act and deed of Christ in taking little children in his arms and blessing them. Now, I think you cannot but see your church is founded on names, modes, forms, conjectures and inferences. To become a member of your church the candidate must be applied to and put under the water; this seems to be the essential rite for your church membership. God, in his first act of baptism accepted his Israel's membership by dry land baptism; and according to his covenant right and transfer, the character that fears God and worketh righteousness is accepted of him, and becomes a member of his church. As far as I have heard of the Evangelical Alliance, I rejoice that it was formed, and hope that it may, with the blessing of God, bring in the heavenly millenium, when the Prince of Peace shall reign over us, and who shall make us one family. As far as I can ascertain the Evangelical Alliance admitted candidates as God admitted them,—upon their character, and debarred them on account of their character (without names, or creeds, or bodily exercises which profiteth little).—See 1 Cor. 5:8,—Keep the feast with the unleavened bread of sincerity and truth. (This is spiritually partaking, on character).—Verse 11, “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” They were debarred on account of bad character. So we see they have Christ and his apostles to justify their conduct. I hope the Alliance will succeed, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ,—when there will no boast of Jew, nor Greek, Sithian, bond or free, but Christ will be all in all.

I now appeal to men of reason and religion to support the truth. I wished to avoid using the word “liar,” as I felt it harsh to the ear, but Christ used the word when speaking to the Pharisees, see St. John 8:55,—“If I should say, I know him not, I shall be a liar like unto you.” Here he wishes to convict them; again he had lying children—and nourished and brought them up, but they rebelled against him. Like my

Lord, I wish to apply it to the guilty opposers, to bring them to conviction, and never to those who are not guilty. Oh, how darkness covers the earth, and gross darkness the minds of the people. May God bless this book, and open their understanding, that the world may be illuminated with the glory of the Sun of Righteousness.

May God bless our beloved Queen, Victoria, and establish her sceptre in righteousness and truth; may the local governments of her dominions be guided by thee; bless our Queen with thy love divine, that she may rest in her heavenly husband's bosom, peacefully, calm and happy; may her children know and do their Father's will, at whose command the chair is taken, or left vacant for distant heirs,—may they be thine faithfully, and be transferred to thy kingdom where the crowns shall never leave their brows. May God bless the President of the United States, and his family, also,—may he and they rise as stars in the kingdom of heaven and grace, may they catch the beams of the Sun of Righteousness and reflect them in the midnight shades and drive back immorality and crime; may all the subjects unite in serving thee, and in driving the maddening bowl from their land. God bless the Pope with the meek and holy mind of Jesus—the man who had no worldly honors—and do thou prepare him and his for the home of the Prince of Peace in heaven. And may God bless France, Spain, Germany, and all other nations who have joined with the Prince of Peace,—may they learn the art of war no more, and do thou hasten the time when man shall become the friend of man, and earth resemble heaven,—when the trumpet shall never call out a brother to shed a brother's blood. May God bless his messengers with glorious success, till the inhabitants of heathen lands and distant climes, and mountain tops, and valleys low, and desert waste, with hearts and tongues proclaim "Salvation, oh Salvation, its joyful sound we know." These petitions I offer in the name of thy Son, to whom be glory, the undivided glory. Amen and Amen.

I remain yours, &c.,

JOHN COLLINS,

In the wilderness of New Brunswick,—the friend
of every man and the enemy of none.

CLOSING HYMN.

This is the field, the world below,
Where wheat and tares together grow,
Where oft we meet in mingled band—
Sinner and and saint together stand.

CHORUS—But soon the reaping time will come
And angels shout the harvest home.

Will it relieve their horrors there
To recollect their sins when here—
How much they heard, how much they knew
How much among the wheat they grew!

CHORUS—But soon the reaping time, &c.

No,—this will aggravate their case,—
They perish under means of grace;
To them the word of life and faith
Became an instrument of death.

CHORUS—But soon the reaping time, &c.

We seem alike when here we meet,
Strangers might think we all were wheat—
But to the Lord's all-searching eyes
Each heart appears without disguise.

CHORUS.—But soon the reaping time, &c.

Though in the outer church below
The wheat and tares together grow;
Jesus e'er long will weed the crop,
And pluck the tares with anger up.

CHORUS—But soon the reaping time, &c.

To love my sins, a saint to appear,
To grow with wheat, a saint to appear,
May serve me when on earth below,
Where tares and wheat together grow.

CHORUS—But soon the reaping time, &c.

Most awful thought, and is it so—
Must all the world the harvest know?
Is every one a wheat or tare?
Then for the harvest home prepare.

CHORUS—But soon the reaping time, &c.

Then all that truly righteous are,
Shall in their Father's kingdom share;
But tares in bundles shall be bound,
And cast in hell—Oh! awful sound.

CHORUS—But soon the reaping time, &c.

THE VOICE FROM HEAVEN.

I shine in the light of God,
His likeness stamps my brow,
Through the shadow of death my feet have
trod,

And I roam in glory now.

No breaking hearts are here,
No keen, no thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

No sin, no grief, no pain,—
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph's come.

I chant the joys of heaven,
I'm one of the angel band,—
To my head a crown of glory given,
And a harp is in my hand.

I have learned the songs they sing
Whom Jesus hath set free;
And the glorious walls of heaven still ring
With my new-born melody.

Oh, friends of mortal years,—
The trusted and the true,—
Ye are walking still in the vale of tears,
But I wait to welcome you.

Do I forget? oh, no,—
For memory's golden chain
Still binds my heart to the hearts below,
Till they meet to touch again.

Each link is strong and bright,
And love's electric flame
Flows freely down, like a river of light,
To the world from whence I came.

Do you mourn when another star
Shines out in the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?

Then why should your tears run down,
And your hearts be sorely riven?
For another gem in the Saviour's crown,
And another soul in heaven.

THE BACKSLIDER.

When I think upon my former days,
My many happy years,
My days were spent in pleasure,
My nights in prayer and praise:
But since I lost my Saviour,
I rove in sin's domain,
Alas, I am abandoned,
How can I come again?

I travelled from Jerusalem
Down into Jericho,
I fell among the robbers,
And tasted grief and woe;
I am wounded, I am bruised,
My garments deeply stained,
I'm poor, distressed and weary,—
How can I come again?

Like Jonah, I have fled
From the presence of my Lord;
Like Peter, I've denied him
And trampled on his word;
Like Judas, I have sold him
For a little earthly gain;
I'm poor, distressed and weary,—
How can I come again?

I am a morning captive,
Far in Assyria's land,—
I weep beneath the willows,
I mourn upon the strand;
I feel the howling tempest,
My heart is sorely pained;
I'm poor, despised and weary,—
I cannot come again!

I hear the songs of Zion
But cannot sing them now,—
My harp, untuned, is hanging
Upon the yielding bow.
God's people long have marked me
As one that had been slain:
I'm lost! I'm lost forever!
I cannot come again!

Hark! listen to a Saviour's voice—
It's mercy from the skies;
He bids thy mourning heart rejoice,
He calls thee to arise.
Present to him thy offering—
Thy suit he'll not disdain,
So come, backsliding sinners,
For you may come again.

I saved apostate Jonah,
Amidst the foaming flood;
I pardoned trembling Peter
When he returned to God.
I am the Good Samaritan,
I'll soothe thy every pain;
Rejoice, backsliding sinner,
For you may come again.

To liberate the captives
My mercy cannot fail,—
I rescued Paul and Silas
When they were bound in jail;
I broke death's iron slumbers
In Bethany and Nain;
Rejoice, backsliding sinner,
For you may come again.

I'll press thee to my bosom,
I'll fill thee with my love,
I'll heal all thy backslidings
With balm of heavenly love;
I have pledged my oath and promises—
That none shall come in vain;
Rejoice, backsliding sinner,
For I am thine again.

How faithful to his promises
The Lord has been to me,—
He cleansed my filthy garments,
From every stain I'm free;
I'll shout loud hallelujahs,
I'll sing the loudest strain—
My heart is filled with rapture,
The Lord is mine again!

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